

The Baptist Record

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FMB opposes

Tug of war develops over SBC admission of Canada

Compiled from Baptist Press Reports

A proposed motion to allow Canadian Baptist churches into the Southern Baptist Convention promises serious debate during sessions of the Southern Baptist Convention in Pittsburgh.

The motion, which will be presented by C. B. Hogue, former Home Mission Board director of evangelism and now pastor of Eastwood Baptist Church, Tulsa, will ask for a constitutional change which would seek to add the words "and Canada" to the present constitution statement that the con-

vention is "for Baptists in the United States and its territories..." Approval at two successive conventions is required for such a constitutional change.

This move would allow Canadian Baptist churches to be full voting members of the convention and, eventually form a Canadian Baptist Convention, fully cooperating with the Southern Baptist Convention, according to several advocates of the change.

However, the Southern Baptist Foreign Mission Board voted May 24 to ask that the motion be referred to the Executive Committee, the Home Mission Board, and the Foreign Mission Board for joint study with a report to be made to the 1984 convention.

FMB President Keith Parks said the motion would make the SBC a bi-national convention and could say to the world that Southern Baptists are taking a colonialistic approach.

Parks said such a constitutional change would change the basic nature of the convention. "Throughout our

history," he said, "we've maintained an integrity as the convention of one nation. Within our own boundaries we've bent our efforts toward establishment of Southern Baptist churches. But beyond our boundaries we've talked about enabling, stimulating, and evangelizing and helping to plant churches but have never intended those churches to be extensions of our own convention. They become Brazilian Baptists or Liberian Baptists or whatever."

Cecil Sims, executive secretary-treasurer of the Northwest Baptist Convention, which includes 60 Canadian Baptist churches, said he has no problems with the matter undergoing study, "because Southern Baptists have a way of doing what's right if given enough time."

According to Sims, the Canadian churches affiliated with the Northwest convention have given \$2.1 million to SBC causes in the past decade—last year the Cooperative Program re-

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"Whither thou goest..."

Martha Hollifield, MK from Mississippi and Italy, repeats a promise from the book of Ruth as she weds David Bryant of Richmond, Va., who was born an MK in Brazil. In the background are Renee Jones, Kristen Hollifield, Sheryl Smith, Thurman Bryant, Matt Spann, and Randy Bryant. (Story on page 5.)

U.S. Supreme Court nixes Bob Jones tax exemption

By Stan Haste

WASHINGTON (BP)—Religious schools which discriminate on the basis of race in admissions policies are not entitled to federal tax exemption, the U.S. Supreme Court ruled May 24.

In deciding its most celebrated case of the current term, the high court held, 8-1, that Bob Jones University, of Greenville, S.C., and Goldsboro (N.C.) Christian Schools have neither legal or constitutional grounds on which to enjoy tax-exempt status, nor are they entitled to receive tax-deductible contributions, the court ruled.

The court's strong decision ended an

extended legal battle between the two schools and the Internal Revenue Service, which in 1976 revoked Bob Jones University's tax exemption and has denied the privilege outright to Goldsboro Christian Schools since 1969.

Chief Justice Warren E. Burger, writing for the majority, rejected the schools' key claim that the IRS actions violated their right to free exercise of religion, a guarantee protected by the First Amendment to the Constitution. According to both schools, the policies of discriminating racially in admissions were based on sincerely held religious beliefs against mixing of races.

But Burger, quoting from a decision he wrote last term, held "not all burdens on religion are unconstitutional... The state may justify a limitation on religious liberty by showing it is essential to accomplish an overriding governmental interest." He added:

"The governmental interest at stake here is compelling... the government has a fundamental, overriding interest in eradicating racial discrimination in education... That governmental interest substantially outweighs whatever burden denial of tax benefits places on petitioners' exercise of their religious beliefs."

Besides the claim IRS violated their freedom of religion, Bob Jones and Goldsboro also argued the tax collecting agency overstepped its legal authority in that Congress had never written specific language into the Internal Revenue Code to deny tax exemption to religious schools that discriminate on the basis of sincerely held beliefs.

That view, too, was rejected. Burger, after an extensive review of the tax laws, said his examination revealed "unmistakable evidence" that "entitlement to tax exemption de-

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Dealing with grief in the family

Messengers to 1983 SBC to face number of issues

By Dan Martin

PITTSBURGH, Pa. (BP)—Messengers to the 1983 annual meeting of the Southern Baptist Convention will face a number of issues June 14-16 at the Pittsburgh Civic Arena.

Theology, politics, money, personalities, institutions, philosophy, and geographical scope are among the issues the estimated 15,000 messengers will face at the annual meeting of the nation's largest Protestant denomination.

The key irritant may be the host city itself.

The number of hotel rooms available in the city is far below the minimum required for a convention the size of the SBC. Many messengers did not get the hotel they wanted, they got one far away—some as far as 40 miles from the city center—or they didn't get anything at all.

Another potential sore spot is registration procedures. After allegations of voter irregularities in the 1979 annual meeting, registration procedures were tightened. As issues have become more volatile, tempers have tended to flare when persons without proper credentials were not allowed to register as messengers.

According to Lee Porter, registration secretary, only three forms of credentials will be acceptable: the messenger card, properly filled out; a telegram from the church; or a letter featuring the church letterhead and the signature of the clerk or moderator.

SBC President James T. Draper Jr., pastor of First Baptist Church of Euless, Tex., does not appear likely to have the anger and frustration directed at him; at least, not his nomination for a second one-year term. He is expected to win re-election without opposition.

This year the Cooperative Program Operating Budget may face at least two line item challenges. One may be to "defund" the Public Affairs Committee, the SBC organization which re-

lates to the Baptist Joint Committee on Public Affairs.

The BJCPA opposes President Reagan's proposed constitutional amendment on school prayer, pointing out the committee is not opposed to voluntary school prayer, but to state mandated and written prayers.

The convention in 1982 went on record supporting the Reagan proposal. At least one church—First Baptist Church of Wichita Falls, Texas—has asked that the BJCPA be defunded, which also has been suggested by Jerry Falwell's Moral Majority organization.

Another budget item which may be challenged is Southern Baptist Theological Seminary's allocation. The challenge may come from David Miller, director of missions for the Little Red River Baptist Association, Heber Springs, Ark., who has been critical of the seminary for its hand-

ling of the Dale Moody issue on apostasy or falling from grace.

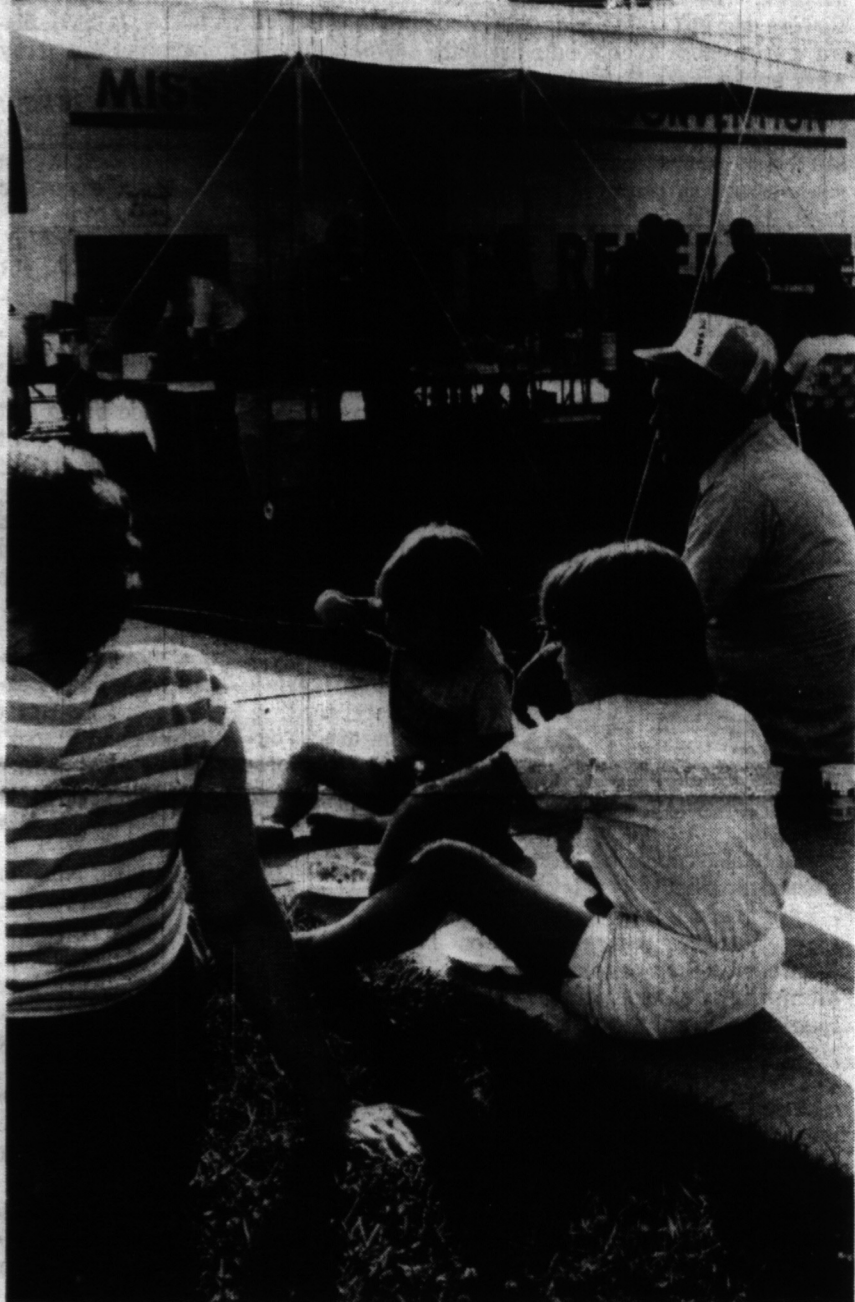
Moody, 67, a veteran theology professor, recently was given a paid year's leave of absence but will not return to the classroom at Southern. The action followed a resolution adopted by the Arkansas Baptist Convention in its 1982 meeting calling on Southern to fire Moody.

Otherwise, the \$125 million budget—the largest in SBC history—is expected to be adopted.

Another of the 17 proposals likely to draw spirited debate is a recommendation the convention hold its 1989 annual meeting in Las Vegas. The recommendation did not receive a unanimous recommendation from the Executive Committee and has since drawn spirited discussion in letters to the editor columns in state papers.

Another issue is funding of a building

(Continued on page 4)



This boy is going to town with a plate of fruit cocktail while his family eats at the disaster unit.

Disaster unit serves during Jackson flood

By Tim Nicholas

Mississippi Baptists rallied to the aid of their stricken neighbors last week in what was almost a rerun of the 1979 Easter flood. Rainwater entering the Pearl River basin swelled the Pearl to overflowing Sunday May 22 as it inched its way into homes primarily in the northeast section of Jackson.

Jim Didlake, unit site coordinator and consultant in the Brotherhood department, was being interviewed by a newperson. "Where does the money for this work come from?" she asked. Didlake told her about the Cooperative Program and state missions offerings, which fund the disaster ministry. "I'm a Southern Baptist, and I'm excited about knowing where my money is going," she told him. "This is super! This is what missions is all about," she said.

Flooding struck other areas of the state, displacing up to 500 families outside Jackson. The Plymouth Baptist Church in Columbus took in about three feet of Tombigbee River water—this for the third time since Christmas.

Before last week ended, nearly 1,000 homes and businesses in Jackson suffered flooding, with the Pearl River reading at the Highway 80 gauge at 39.6, which was four feet lower than it reached in 1979.

As floodwaters rose, the Mississippi Baptist Disaster Relief Unit, operated by the Brotherhood Department of the Mississippi Baptist Convention Board, was called into action by Brotherhood director and disaster relief leader Paul Harrell, who acted in consultation with Red Cross and other disaster response groups.

The mass feeding kitchen, a major unit of the disaster ministry, was

parked on the northwest corner of the Colonial Heights Baptist Church parking lot, the same lot where it served 43,000 meals in 1979.

This time, as of Monday evening of this week, the unit had served a total of 14,323 hot meals to weary flood victims and relief workers.

Area coordinator for Baptist disaster relief, David Myers, Christian Social ministries director for Hinds-Madison Association, scheduled volunteers from area churches during each meal with supervision from permanent members of the disaster task force.

A total of 21 task force members put in about 336 man-hours and the 135 church volunteers totaled 540 hours.

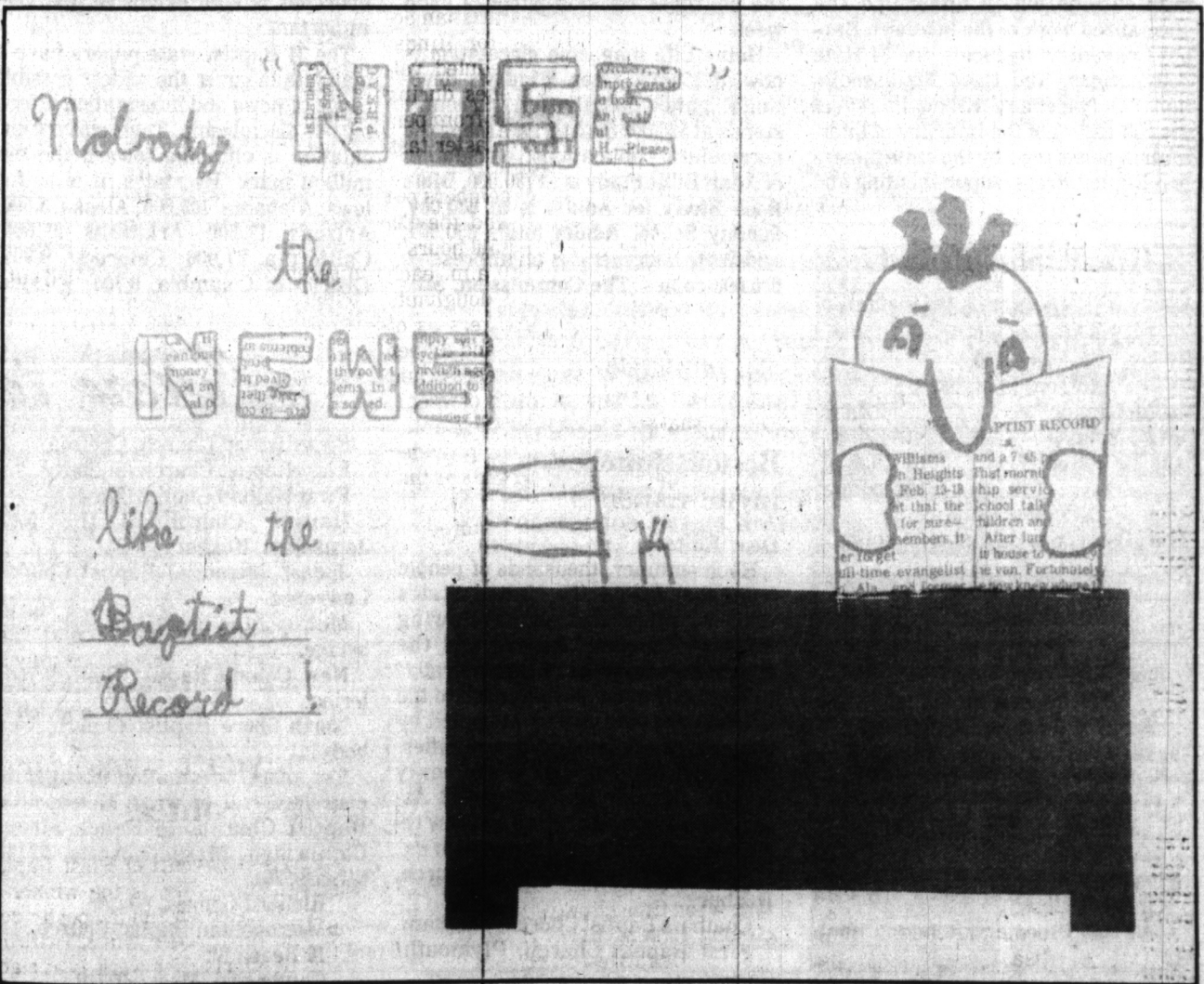
The unit opened by 6:30 a.m. each morning with coffee and doughnuts with a total of 1,890 partakers as of Monday, May 30. At lunch and dinner each day, Red Cross volunteers would carry out a large number of meals which had been cooked at the Baptist outdoor kitchen. Red Cross provided the food and 400-plus clean-up kits that were distributed at the unit plus 175 supplementary kits. And hundreds of personal care kits made up by RAs and GAs across the state were given out.

As clean up began early this week, Myers said he was channeling most requests for help and requests to help into the city's human services office which was manned 24-hours a day to get help together with those who needed it.

Two further aspects of the disaster ministry went into play during this flood, counseling services last week and child care this week.

Task force members talked with victims when time allowed and others, including John McBride of the Convention

(Continued on page 3)



Editorials

by Don McGregor

The Baptist Record—its aim is service

For 106 years the Baptist Record has been serving Mississippi Baptist churches through its ministry of information. Our purpose is stated simply that we are seeking to aid the churches of the Mississippi Baptist Convention in their mission of witnessing to the world. The world begins at the church pew and circles the globe to arrive back at all of the beginning points again.

Each week the Baptist Record is mailed to 125,000 Mississippi Baptist families, which could involve as many as 435,000 or more individual Baptists. The fact that the Baptist Record is mailed to the families means that we try to accomplish our purpose of aiding the churches by seeking to help the individuals in the churches to be better able to function as members.

June 5 is Baptist Record Day in the churches of the Mississippi Baptist Convention, and we hope the churches will take the occasion to point out the ministry of the publication. After all the paper belongs to Mississippi Baptists. The editor and the rest of the staff are no more owners than any other Mississippi Baptist. Each staff

member is a Mississippi Baptist and shares ownership through that medium. But, additionally, each staff member has been charged by the remainder of those Baptists to do his or her part in putting together each week a meaningful publication that will enhance the ministry of all of us who are serving Baptist churches in Mississippi as members.

For the first 42 years of its existence, from 1877 to 1919, the Baptist Record was individually owned. That year, 1919, the convention bought the paper from its owner and editor, P. I. Lipsey, and he continued as editor until his resignation in 1942. Since 1919 it has belonged to all Mississippi Baptists.

A. L. Goodrich was the next editor, holding that post from 1942 until his death in 1956. He was responsible for beginning the Every Family Plan of Baptist Record subscriptions whereby all of the members of the churches could become subscribers and the subscription costs would be paid through the church monthly, thereby making it much easier to handle. This was the result of a suggestion by Mrs. Josie

McEachern, who at that time was church secretary in Sunflower.

Goodrich was followed by Wilmer C. Fields, who had been pastor of First Church, Yazoo City, and who is now assistant to the executive secretary of the Southern Baptist Convention Executive Committee. He was editor from 1956 to 1959 and was followed by Joe Odle, who served until his retirement in 1976. The paper was begun in 1877 by J. B. Gambrell in Clinton. The house in which it was started still stands across the street from Mississippi College.

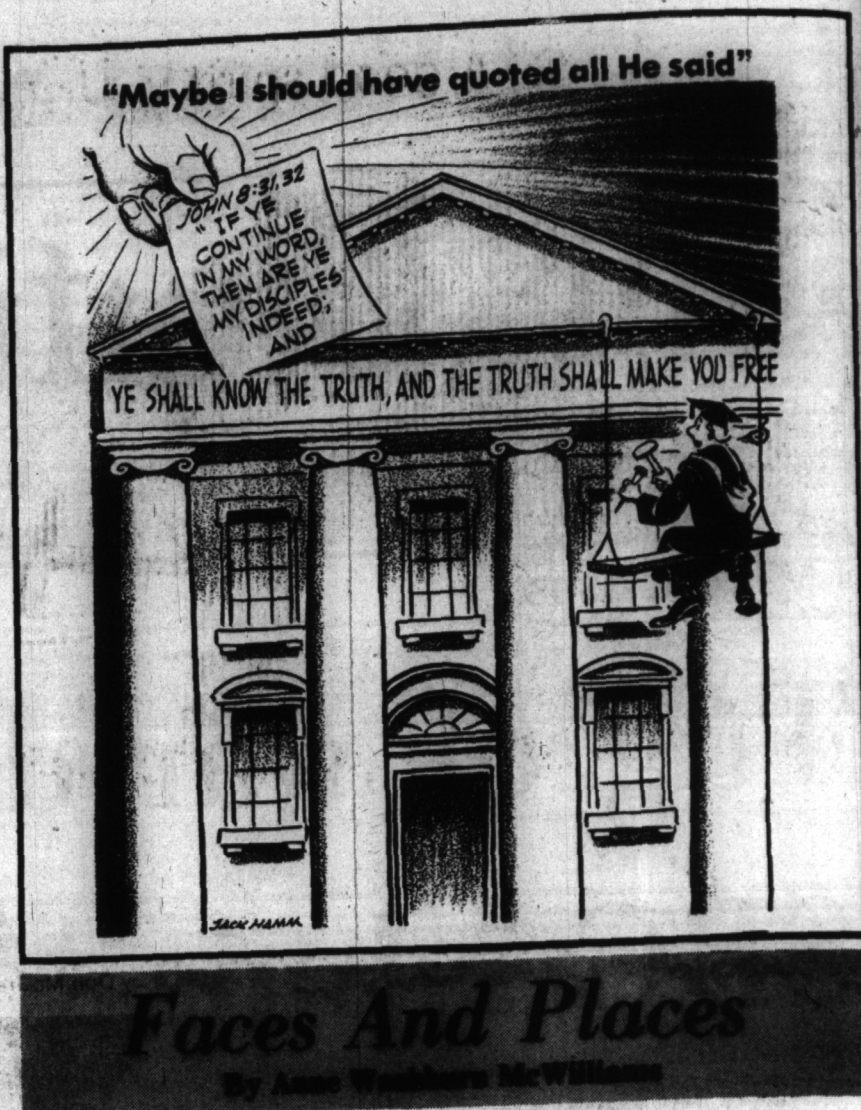
All of that is to say that the paper has had a noble heritage. The present staff seeks to carry on in the fine tradition that has been established.

All of the Baptist Record staff members were introduced a couple of weeks ago in a statement noting the 30th anniversary of Anne McWilliams. Their names bear repeating. They are Tim Nicholas, associate editor; Anne McWilliams, editorial associate; Evelyn Keyes, advertising manager and editor's secretary; Florence Larimore, public relations assistant and proofreader; Renee Walley, circula-

tion manager; Betty Anne Bailey, bookkeeper; and Gail Wood, information system (computer) operator. Don McGregor followed Odle as editor, and in that respect another name bears mention. McGregor followed Joe Abrams as associate editor after the latter had served the Baptist Record for 23 years until his retirement at the end of 1974.

We are here to serve you. And this time, on the eve of Baptist Record Sunday, 1983, we pledge to you, Mississippi Baptists, our very best in an attempt to help you as you and we together seek to witness to the world around us and all over the globe as to the Lordship of our Savior, Jesus Christ.

A distinct part of this ministry are members of the Baptist Record Advisory Committee. This group changes year by year as each member serves a three-year, rotating term. At this time they are, Marcus Finch, Meridian, chairman; Tom Hudson, Jackson, vice-chairman; Odie Henderson, Cleveland; James Jackson, Columbia; Robert H. Jackson, Brandon; and Dan Thompson, Ackerman.



Thirty reasons

My name would be spelled I-N-G-R-A-T-I-T-U-D-E if I did not say thank you to the Baptist Record editor and staff for the editorials and articles and surprise "This Is Your Life" party and flowers and gift watch and other nice ways they chose to celebrate my 30th work anniversary May 20.

I can think of 25 reasons why I'm glad I came to Mississippi and have stayed 30 years, and at least five reasons why I'm sorry. Five things I hate in Mississippi are: the mosquitoes (they love me, but I haven't been able to reciprocate); the high humidity; the floods (flash and other); the yazoo clay that makes potholes in the roads; and the snails that eat my petunias.

On the other hand, I'm glad I came because here I met W.D.

When I married him I added six sisters and two brothers to my one sister.

Mississippi isn't too far from my native Alabama, Mama, "home."

I like the scenic beauty from the Gulf to the high hills of Benton County—magnolias and azaleas, the pine trees, and the dogwoods on the Trace.

I like the state's warm climate, because I hate being cold.

But then I like its rare snows, too, for which no one is prepared, so that we get to it home in winter.

No other state has a Neshoba Fair.

Where else could I have interviewed a Choctaw chief?

I am grateful for friends in Mississippi churches where I've been a member—First, Jackson; Daniel Memorial, Jackson; and Morrison Heights, Clinton. That, of course, includes my present pastor, Kermit McGregor.

I'm glad I came to Mississippi because here I met

—Joyal friends like Rosa Hooper, a bridesmaid in my wedding, and Margaret Fry, travel companion, confidante, and long-time neighbor
—the folks at Cain Lithographers, the BR's super special printer
—Jan Cossitt, who came on her birthday and her day off to be puppet emcee

at my party
—three exceptionally nice executive secretaries (Chester Quarles, Douglas Hudgins, Earl Kelly)
—Joe Abrams, retired associate editor
—Rosalee Mills Appleby, retired missionary, a guide along the way in my spiritual pilgrimage
—hundreds of Baptist Women at WMU conventions

—David Gomes from Brazil, whose story thrilled me so that I spent ten years writing a book about him

I'm glad I work with congenial, thoughtful people like those on the BR staff—Tim Nicholas, Florence Larimore, Evelyn Keyes, Renee Walley, Gail Wood, Betty Anne Bailey, Leonard Thompson.

How good it was to see again last week former BR staffers like Brent Boyd, and Nell Vaughn Burnett, and Eleanor Smith, and Pauline Morse, whose daughter, Susan, grew up and married my nephew, Tom Brown. And Mildred Tolar and Bill Sellers, who still work here, but in other departments.

Was it not worth a move to Mississippi to get to know all those other Baptist Building friends? (Like Betty Smith who wrote "Faces and Places" for a special edition of the BR printed for limited distribution. I hope the editor didn't read it and decide to give her my job.)

And speaking of editors. No four people could have been more different. Yet no four could have been nicer bosses. And all four—A. L. Goodrich, W. C. Fields, Joe Odle, and Don McGregor—have, I believe, sought to use the printed word as a means for glorifying God.

Certainly I'm grateful for Baptist Record readers—ones I've met in person and ones I've met through the mail.

I like to go places. How exciting to know I can go to more than 125,000 places every week through the pages of this paper!

I am glad the Lord sent me to Mississippi. This week my name is spelled G-R-A-T-E-F-U-L.

A good spirit in Uruguay

A little more than two years ago I was in Uruguay and found that the missionaries were more than a little discouraged at the prospect of working in that socialistic country. The government does everything for the citizens. They didn't feel the need of any other source of help from outside themselves.

A few weeks ago I was in Uruguay again and found an optimistic spirit. No one was able to pinpoint an exact reason for the change. A MasterLife workshop a year or so ago for the missionaries of the Rio de la Plata was given as one of the primary reasons.

The Rio de la Plata is the Mississippi partnership area in South America of Paraguay, Uruguay, and Argentina. The workshop was held at Villa Bantista near Cordoba in Argentina. Missionaries from the three nations attended.

The process began a little earlier when several national leaders from the three countries went to El Paso for a MasterLife workshop. As they started home they came by Mississippi and turned out to speak in a number of churches. The visitor at my church was Daniel Kernke, pastor of the New Dawn Church in Montevideo, whom I had met on the earlier trip.

Wally Poor and his wife, Betty, both journalists, began the New Dawn Church. They have now moved to the Department of Canelones in Uruguay and are at work in three locations. One is Lares Chapel in the Lares neighborhood of Las Piedras. The Uruguay mission owns the building in which this congregation meets, but it is in bad shape. Sometime before the Poores got there the church had died, and squatters had moved into the building. They wrecked all that was wreckable.

The Poores had the squatters evicted and have moved back in with the nucleus of a good congregation. Lives are being touched that had been out of touch with the Lord. At Lares Chapel the motto is, "Happiness begins with faith in Christ."

During the past summer (our winter) the chapel had 160 children in Vacation Bible School. The facilities are in bad repair, but the people are finding a place to worship and a base from which to witness in the community.

The Poores live in a little town called Viale, and they have started a mission there in rented quarters. The only church in Canelones is in a neighborhood of Las Piedras called Obelisco because of a monument (obelisk) that

is there. Earl Kelly, executive secretary-treasurer of the Mississippi Baptist Convention Board, and I were there for a meeting on a Thursday night, and the attendance was good.

In Montevideo, Kelly and I were the guests in the Jim Bartley home. They are missionaries from Texas. Mrs. Bartley (Peggy Place) went to high school in Harlingen, Texas, with the wife of my wife's cousin. The cousin and his wife now live in San Antonio, where he is president of a large savings and loan association and a pillar in Trinity Baptist Church. They have a son who is a cowboy but has felt a call to preach and is preparing to become a bi-vocational pastor. He worked along the Rio Grande River as a cattle inspector for the government for a while and picked up Spanish from the Mexicans living there. He first got started preaching by speaking in Spanish to small groups of residents along the river.

But that is digressing. Back to Bartley. He and an independent missionary, Ned Collingridge of Seattle, Wash., tape six 30-minute radio programs on Bible study each week. Collingridge is the owner-manager of a radio station in the Montevideo area. The taping is done in a spare room in

Bartley's house.

When we were in Uruguay there was a great deal of interest in the pending visit of the Mississippi Singing Churchmen. The understanding since the visit is that it was a very successful tour.

And that brings us back around to the cause of a renewed spirit of optimism in Uruguay. Some observers feel a couple of Mississippians, John and Kathy McNair, have had a great deal to do with it. To begin with, John was accepted onto the faculty of the medical school there in what was unquestionably a miraculous circumstance. The standing that his acceptance has given Southern Baptist missionaries has helped a great deal.

Then John and Kathy are professional-quality musicians, and their ability has helped to open doors that might have been difficult to budge.

The McNairs had a great deal to do with the success of the visit of the Singing Churchmen. Missionaries on the scene feel there is no question but that the professionalism, dedication and compassion of this group will help to open even more doors than had been thought possible.

Things are looking up in Uruguay.

Guest opinion . . .

The denominational press

By W. C. Fields

Any large movement, including the 19.9 million-member Southern Baptist Convention fellowship, depends heavily on its communication resources. In this respect we as a company of the committed to Christ have been and are most fortunate. In the denominational press there is a wide array of printed resources to support and strengthen the audacious and worthy goals the Convention has set for itself in Bold Mission Thrust.

The denominational print media available to church members play a vital role in our corporate life—informing, educating, equipping, motivating, and mobilizing our combined efforts to lift Christ up to the nation and to the nations.

Who can adequately measure the impact of the wide variety of educational materials made available through the Sunday School Board, the mission magazines, the specialized publications which undergird the specialized work of the Southern Baptist Convention agencies, the 34 state conventions, and the 1,209 associations? Only eternity will finally reveal the full extent of the ministry of information performed by the state papers and Baptist Press, supplementing and

unifying the rich variety of Southern Baptist printed communications.

It is therefore most appropriate that the Committee on Denominational Calendar recommends to the Convention a special emphasis in July each year on Christian literature: state papers, denominational publications, and missionary magazines.

The importance of this crucial aspect of Southern Baptist work and life is emphasized by the Convention's Bylaw 14 which says, "The Denominational Press shall be given a permanent place on the annual program of the Southern Baptist Convention."

By far, the most widely circulated printed pieces in Southern Baptist life are the church newsletters or bulletins. Perhaps six or seven million copies are placed in the hands of church members each week. Currently, the Baptist Bulletin Service is providing colorful art and appropriate text for 1.4 million backsheets used by the churches for this purpose each week.

Home Life magazine circulation is now at 750,000. Open Windows devotionals currently stands at 526,000 quarterly. Among the curriculum publications, circulation of Adult Bible Study is at 780,000, Bible Book Study for Adults is at 680,000, Sunday School Adults totals 650,000, and Bible Searchers' is an impressive 500,000 copies. The Commission, Mis-

sions USA, World Mission Journal, Royal Service, and other mission publications go into hundreds of thousands of Baptist homes each month.

Other products of the denominational press provide vital resources for special groups that are fewer in number but no less significant in the ongoing life of the churches. These include publications on church music, church libraries, church history, higher education, continuing education, Christianity in action, theology, church and state, and other areas of Baptist interest.

Helpful books flow continually from the prolific efforts of Broadman Press, the Southern Baptist Convention agencies, and the state conventions. Add to these the wide variety of workbooks, booklets, brochures, and informative pamphlets which are made available each year. It quickly becomes apparent that the inventory of printed resources available to the churches is both extensive and very important.

The 34 Baptist state papers have a mandate to cover the widest possible range of news and information affecting our discipleship. Their current circulation is climbing toward the two million mark. By states, it is as follows: Alabama, 165,000; Alaska, 3,500; Arizona, 13,500; Arkansas, 67,600; California, 27,000; Colorado, 9,900; District of Columbia, 8,700; Florida,

32,000; Georgia, 117,000; Hawaii, 3,000; Illinois, 40,000; Indiana, 9,100; Kansas-Nebraska, 7,250; Kentucky, 60,000; Louisiana, 69,000; Maryland, 18,000; Michigan, 9,000; Mississippi, 130,000; Missouri, 66,000; Nevada, 3,000; New Mexico, 16,370; New York, 5,000; North Carolina, 110,500; Northern Plains, 4,000; Northwest, 15,000; Ohio, 30,500; Oklahoma, 106,938; Pennsylvania-South Jersey, 5,000; South Carolina, 127,000; Tennessee, 80,000; Texas, 376,544; Utah-Idaho, 2,990; Virginia, 42,500; and West Virginia, 6,400.

The state papers especially, and to some extent all of the Baptist print media, have been hit hard in recent months by skyrocketing postal rates. A high rate of inflation generally makes their task more difficult. This time of financial testing therefore calls for a renewal of commitment by Southern Baptists everywhere to the strategic, long-range role of the denominational press in our efforts to lead people to God through Jesus Christ.

Wilmer C. Fields is Assistant to the Executive Secretary and Director of Public Relations, Executive Committee, Southern Baptist Convention, and former pastor of First Church, Yazoo City, and former editor of the Baptist Record.

Letters to the Editor

Baptist Record ministry

Editor:

Upon the occasion of Baptist Record Sunday on June 5, allow me to express my personal appreciation for what the Baptist Record has meant to me personally and to my ministry.

The Baptist Record is more than a paper. It is, indeed, a religious newspaper reporting activities and events in the lives of churches and individuals, but it is also a religious journal providing coverage of significant religious events around the world; a medium of information on denominational programs and policies; a sympathetic sounding board for those who wish to express personal opinions on various issues; a forum for the presentation of divergent theological interpretations; and, significantly,

an effective instrument in the proclamation of the "good news," The Gospel of Jesus Christ.

I am grateful for the leadership which you provide in the publication of The Baptist Record.

May God continue to bless you in this significant place of ministry.

W. Levon Moore
Director of Missions
Atlanta Baptist Association
Thank you from all of us.—Editor.

You can doubt God out of your schools, you can write God out of your books, you can rule God out of your nation, and you can laugh God out of your life; but you cannot ignore God out of your death. For most this is too late learned, but no less lethal.

Boston churches invite visitors

Dear Editor:

Each summer, thousands of people from throughout the United States visit historic Boston. Following Adams, Hancock, Revere and the others, they walk the "freedom trail." In addition, many people move to the Boston area every year, attracted by business or educational opportunities. The following churches of the newly formed Greater Boston Baptist Association invite all visitors and new residents to worship and serve with us.

Antioch Missionary Baptist Church, Roxbury.
Chatham Baptist Church, Chatham.
First Baptist Church, Plymouth/Carver.

First Baptist Church, Chelsea.
First Baptist Church, Sudbury.
First Baptist Church, Roxbury.
Haitian Church of the New Jerusalem, Roxbury.

Judson Memorial Baptist Church, Lawrence.
Metropolitan Baptist Church, Cambridge.

New Colony Baptist Church, Billerica.
North Shore Baptist Church, Peabody.

For more information about these churches, call or write Metropolitan Baptist Church, 16 Beach Street, Cambridge, Massachusetts, 02140, 617-868-3261.

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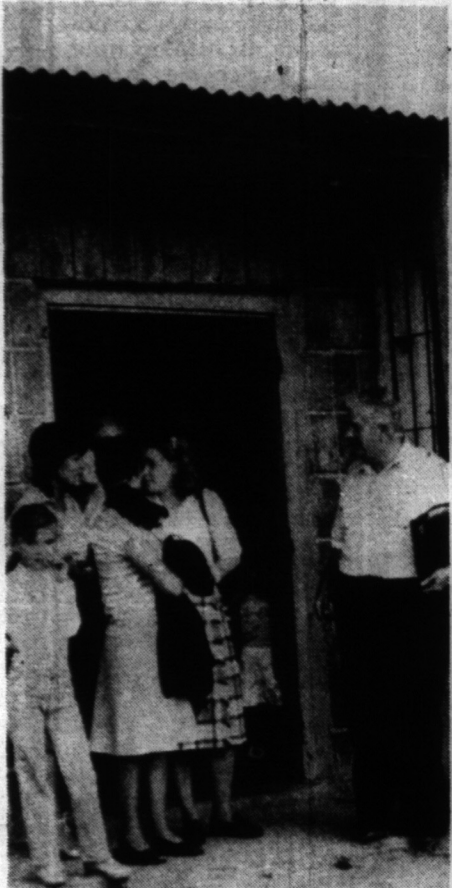
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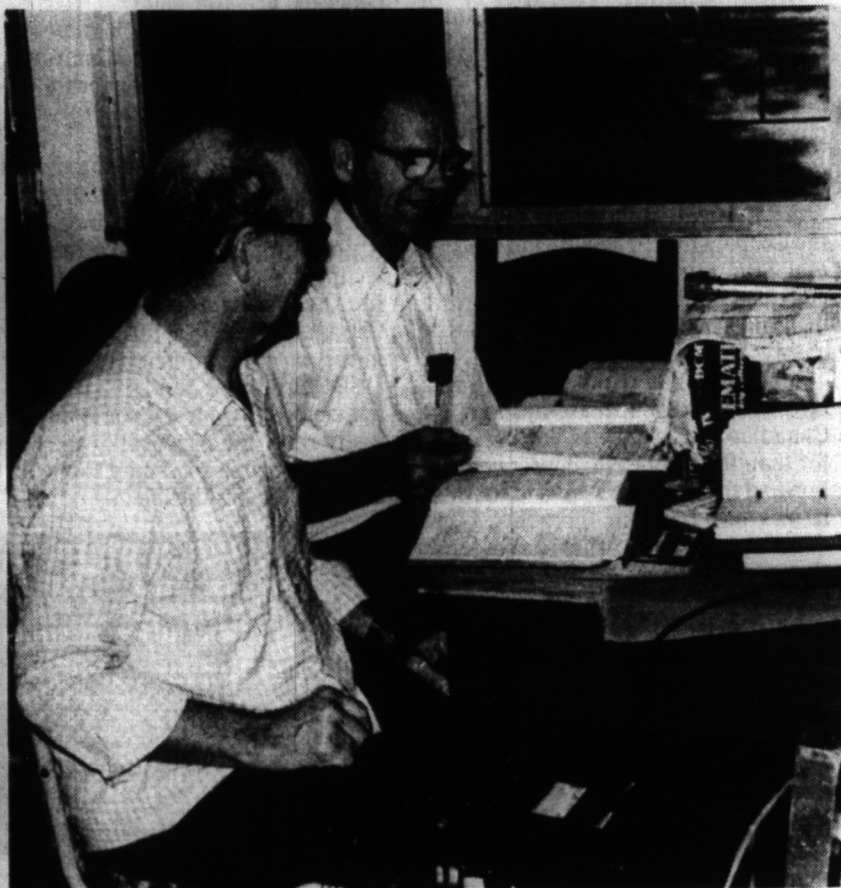
A good spirit in Uruguay



A street market in Viale, a suburb of Las Piedras, Uruguay. (Photos by Don McGregor)



Missionary Wally Poor, right, visits with a group of people who had attended a service at Laures.



Ned Collingridge, nearest camera, and Jim Bartley tape a series of radio discussions on Bible study in Bartley's home in Montevideo.

U.S. Supreme Court nixes . . .

(Continued from page 1)
depends on meeting certain common-law standards of charity—namely, that an institution seeking tax-exempt status must serve a public purpose and not be contrary to established public policy."

On that basis, Burger continued, IRS acted within the bounds of the law when in 1970 it issued a revenue ruling declaring it would no longer grant tax exemption to schools practicing race discrimination in admission policies.

While acknowledging the serious nature of determining that schools such as Bob Jones and Goldsboro are not entitled to tax exemption and to receive tax deductible contributions, the chief justice said: "... a declaration that a given institution is not 'charita-

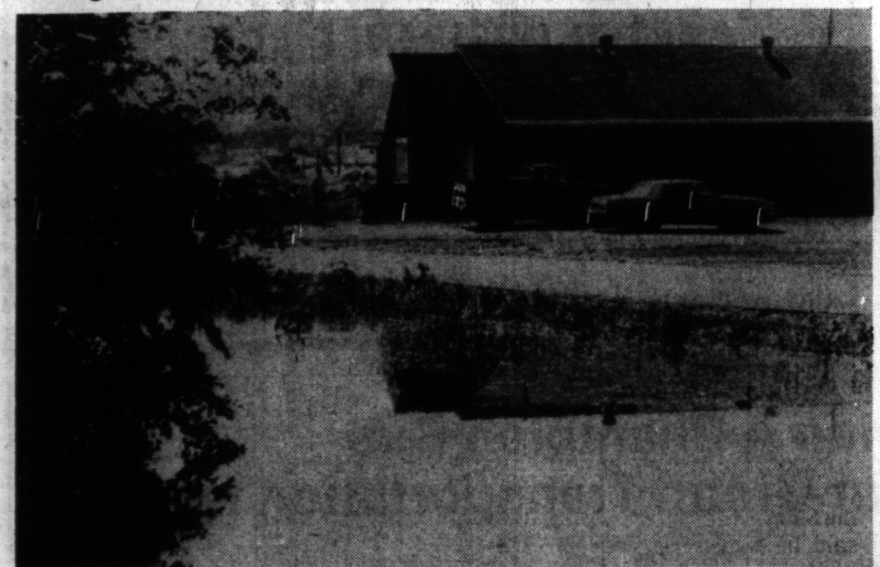
ble' should be made only where there can be no doubt that the activity involved is contrary to fundamental public policy. But there can no longer be any doubt that racial discrimination in education violates deeply and widely accepted views of elementary justice."

Justice Lewis F. Powell Jr., who agreed with the chief justice's reasoning in holding that the governmental interest outweighed the schools' claimed freedom of religion rights, nevertheless questioned whether IRS possessed the necessary statutory authority "to decide which public policies are sufficiently fundamental to require denial of tax exemptions." He added: "Its business is to administer laws designed to produce revenue

for the government, not promote 'public policy'."

Powell also issued a challenge to Congress to move quickly "in parting and codifying its desired policy as to tax exemptions for discriminatory organizations." Such revisions of existing tax laws are needed, he said, because "many questions remain," including whether organizations violating other accepted "public policies" are likewise to be denied tax exemption.

The court's lone dissenter, William H. Rehnquist, wrote that although he agreed with the majority that Congress has the authority to deny tax exemptions to religious schools that discriminate, "I am convinced that Congress simply has failed to take this action." He added: "Whatever the reasons for the failure, this Court should not legislate for Congress." (Hastey writes for the Baptist Joint Committee on Public Affairs.)



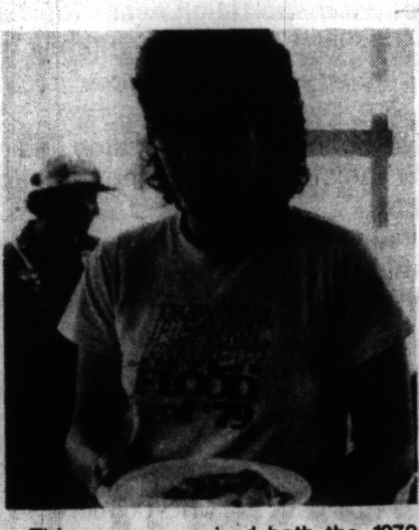
Pilgrim Baptist Church, Columbus, received flooding last week for the third time since Christmas. Waters of the Tombigbee rose about three feet in the lowest part of the church. Pastor James Hutcherson said the church has flood insurance and cleanup would be quick. He said the most common comment from church members, many of whom had homes flooded, was, "Thank God it's not as bad as we have seen."

Disaster unit serves during Jackson flood

(Continued from page 1)
tion Board staff and J. W. Brister, Hinds-Madison director of missions, spent time at the unit and in the flooded neighborhoods. Most counselors reported high spirits among those flooded. Bill Davidson, minister of education at Colonial Heights Church, said he could easily separate the response of those who have "close walks with God" from those who do not: those who do look it better, said Davidson.

The child care work began Tuesday morning at Colonial Heights Church with Billy Huggins of the Convention Board staff and Trace McCann of the church staff coordinating. A total of 15 children attended the first day.

At press time, Harrell said he was considering phasing down the kitchen unit in Jackson and was looking at activating some church kitchens in other flooded areas of the state.



This woman survived both the 1979 and 1983 floods. She can smile, though, even after two, as she visits the Mississippi Baptist Disaster Relief Unit for a hot meal.



This Jackson street made a beautiful canal for several days last week as Jackson suffered through its second worst flooding in its history. Of course, the worst was only four years ago.



Disaster ministry crewman Lee Castle, right, conducts a stirring symphony with a ladle of peas as Jackson area volunteers operate the feeding kitchen during the May flooding in Jackson. Castle is pastor of Slayden Baptist Church, Slayden.



A housewife who is a graduate of the Baptist theological institute in Montevideo leads a worship service in the chapel in the Laures neighborhood of Las Piedras. A seminary student is at the organ. Both are members of the church in the Obelisco neighborhood.



Earl Kelly, Mississippi Baptist executive secretary, captures the imagination of a group of children at Laures with his Polaroid camera.

FMB won't send Moody to teach in Hong Kong

RICHMOND, Va. (BP)—Administrators at the Southern Baptist Foreign Mission Board decided May 12 not to send seminary professor Dale Moody as a volunteer teacher to the Hong Kong Baptist Theological Seminary.

President R. Keith Parks said staff members felt it would be disruptive to the mission program "to export the current controversy" concerning Moody's views on apostasy, or falling from grace. Parks said the decision was not based on any attempt to judge Moody's theology. Moody has taught at Baptist seminaries overseas on the past.

Moody told Baptist Press, "I can't give them a year of my life if they don't want me to. When you're not wanted, you're not wanted. They (the Foreign Mission Board) simply did what the seminary (Southern Baptist Theological Seminary in Louisville, Ky.) did."

After a long running controversy over Moody's beliefs on apostasy—including a resolution passed by the Arkansas Baptist Convention calling for him to be fired—the Southern trustees declined to renew the 67-year-old professor's contract beyond the present semester but authorized a one-year, paid leave of absence.

Moody has said he accepts the Baptist Faith and Message statement, the Southern Baptist Convention-adopted standard by which the Foreign Missionary Board evaluates those desiring to serve overseas. But he has criticized Southern Seminary's Abstract of Principles, which contains 20 doctrinal statements. One says once a person is saved by the grace of Jesus Christ, his salvation is eternal. Moody claims this statement cannot be supported by Scriptures.

He had spoken out publicly for several years on the matter and devoted an entire chapter on the subject in one of his books.

In an address to the Arkansas pastors' conference, Moody had preached on Hebrews 10:26 and II Peter 2:20, which he said "are the clearest of the 48 passages in the New Testament" warning against falling away. He said people who think "They can believe and be baptized and live like the devil" are "going to get a surprise at the Judgment."

For a number of years, Southern Baptist seminary teachers have been invited to teach at Baptist seminaries overseas when such a need existed. Applicants must go through volunteer processing by the board staff. If they are recommended by the staff, final approval comes from the elected board.

The Hong Kong seminary, in projecting its need for volunteer teachers more than a year ago, made initial

contact with Moody as a possible teacher for the 1983-84 academic year. This was before the Arkansas convention action focused publicity on Moody's position.

In this case, Parks said Moody's application had been rejected and will not be presented to the elected board.

Moody said the action, "will give me more time to teach the Bible at home (leading January Bible studies in churches in the United States). Our special study (across the SBC) is I Corinthians and Southern Baptists need very much to ponder I Cor. 3:15, 5:5, 11:30, 8:11, 9:24 and 15:1-2."

"We love this man and think he's a great teacher," Parks said, "but in view of the current controversy do not think it is wise to send him to teach overseas."

BAPTIST RECORD PAGE 3
Thursday, June 2, 1983

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Women in church vocations meet set

NASHVILLE, Tenn. (BP)—A special task force on women in church-related vocations has announced a pre-Southern Baptist Convention meeting June 11-12 at the Pittsburgh Hilton.

Anne Davis, assistant professor of social work at Southern Baptist Theological Seminary and moderator of the ad hoc task force which planned the meeting, said women from a wide spectrum of church-related vocations are expected to attend, including church staff, college and seminary professors and denominational workers and leaders.

"Anyone is invited who is supportive of women in ministry roles and who wants to affirm the call of women in church-related vocations," Davis said. "The purpose of the meeting is for women to get to know each other, to discover what we are about and to decide what shape our organization might take in the future."

The meeting begins at 4 p.m., June 11 with a presentation on issues related

to ministry of Southern Baptist laywomen. Christine Gregory, president of the Virginia Baptist Convention, will discuss "The Ministry of Southern Baptist Laywomen" and Debra Woodberry, associate minister of Ridge Road Baptist Church in Raleigh, N.C., will speak on "Women in Ministry: Identifying Issues."

Reservations for the 5:30 dinner should be sent with a \$15 check by June 1 to Lela Hendrix, at the Christian Life Commission, 460 James Robertson Parkway, Nashville, TN 37219. During the dinner Sarah Frances Anders, professor of sociology at Louisiana College, will be facilitator.

Sunday at 8:15 a.m., Anne Neil, emeritus foreign missionary and visiting professor of missions at Southeastern Baptist Theological Seminary in Wake Forest, N.C., will look at "The Servant Model" and at 9 a.m., Nancy Sehested, associate minister of Oakhurst Baptist Church in Decatur, Ga., will lead the group worship service.

Messengers to 1983 SBC to face number of issues

(Continued from page 1)
to house the SBC Executive Committee and six other entities. Messengers will not vote on whether to build the building, but only on whether to fund the estimated \$8 million cost through the 1984-88 capital needs budgets.

Messengers will be asked to approve a far-reaching Cooperative Program Study Committee report, which proposes a 15-year plan to increase giving to SBC churches to \$20 billion a year by AD 2000. The report originally con-

tained a proposal to allow churches to exclude some SBC causes from their contributions and still have the gifts counted as Cooperative Program donations. That, however, was deleted from the report.

Recommendations to change four bylaws will be proposed. Modifications include requiring the release of the names of those appointed to the Committee on Committees and those nominated by the Committee on Boards at least 45 days in advance of the convention. Also revised is the registration bylaw, which specifies acceptable credentials as the messenger card, a letter from the church, or a telegram. The fourth change relates to SBC representation on the Baptist World Alliance General Council.

Another recommendation revises the guidelines for the convention site. It sets minimum guidelines at 6,500 hotel rooms, with a minimum of 3,000 within two miles of the convention center; seating capacity for 16,000 messengers; and at least 50,000 square feet of exhibit space. The recommendation also eliminates black room reservations.

Messengers likely will hear a motion for the seating of messengers from Canadian churches. Presently, messengers from churches in western Canada, affiliated with the Northwest Baptist Convention, are denied seats by the constitution. Any motion to amend the constitution likely would be referred to the Executive Committee for study and report at the 1984 meeting in Kansas City. Affirmative action would require action at two consecutive conventions.

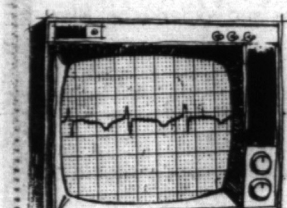
(Martin is BP news editor.)

State students earn degrees at Southern

LOUISVILLE, Ky.—Six students from Mississippi were awarded degrees from Southern Baptist Theological Seminary during the school's 151st Commencement May 20 in Louisville, Ky. They were among 294 persons to receive degrees.

H. Franklin Paschall, pastor of First Baptist Church, Nashville, Tenn., delivered the commencement address. Paschall served as president of the Southern Baptist Convention from 1966-68.

Mississippi graduates included the following: Master of Church Music—Cliff Patton Tidmore, Jr., Meridian; Master of Divinity—Glenn Higdon Byrd, Jackson; Richard R. Lloyd, III, Starkville; Charles E. McElhannon, Southaven; Alvis Holmes Styron, Jr., Magee; Edward Truman Thompson, Artesia.



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Dealing with grief in the family

I lost my husband two years ago but can't seem to get over my grief. Friends tell me I should accept this burden by now. Sometimes I get mad at my husband for leaving me and then feel terribly guilty about my feelings. Is there something wrong with me? Do Christian people have such thoughts? Please help if you can.—Still Grieving

Dear One of us all: You are addressed as such because grief is the most common problem families face. The so-called little griefs or separation experiences such as the loss of a pet, the child's first day at school or in nursery day-care, when the youth goes away to college or a job, are part of every person's life. Then there are the deep grief situations—the loss of sight, hearing or mobility, the terminal illness of a family member, divorce or death.

The grief experience takes a similar psychological route for us all. It is described in various ways. Simply put, first there is shock that carries with it denial. We say, "This is not so." "This can't happen to me." "This hasn't happened." "This can't be." Then follow anger and questioning. "Why me?" "Where is God?" "Why doesn't he do something?" "Why did my husband leave me with all these responsibilities?" Anger is often followed by rage, a furious venting of frustration and hostility projecting on those closest to us and sometimes directed toward God. Relatives and friends standing by should absorb these feelings without being defensive or even defending God, who understands better than the person venting his rage. Should the person remember what he has said or done and feel guilty, he should be reassured that a loving, caring Father already has forgiven and is waiting to restore his child to a close relationship.

Pining is a part of the grief experience. One wishes things were back like they once were. He yearns to call back something he said. He wishes for another chance to say some things he

should have said and didn't, undo something he did or do something he didn't.

Depression, mild, moderate or severe, is a part of grief. This depends on a number of factors—physical health of the bereft, fatigue, suddenness of the situation and how well the individual has learned to cope with previous grief experiences.

The grace of God and time are co-healers. The episodes of pining and depression get farther apart and less intense until finally, while one still has feelings of sadness at times, the grief is not in primary focus but on the back lanes of memory. This is termed acceptance, when one concedes that this is reality from which he cannot escape but must recognize that separation with attendant grief is one of life's limitations. Each person has his/her own time schedule for one can indulge in self-pity and prolong the process. Life must go on. By prayer, Bible study, worship and by counseling with the pastor or some significant other (who is not neurotic), one can work through the difficult period. Most people are able to do this in less than two years but, of course, this varies with the individual.

Perhaps you need a little extra help to aid the process past the mental or spiritual blockade. Yes, Christian people have these problems of adjustment to grief and they are "normal." It is also normal for Christians to appropriate God's peace and power to work it out.

Inquiries to Intensive Care are welcomed. Readers who feel the need of being in touch with Intensive Care are encouraged to write. Identities remain confidential. And though the identities of those performing this ministry have been kept confidential to this point, they are well qualified for the service they are rendering. Inquiries should be addressed to Intensive Care, Baptist Record, Box 530, Jackson, MS 39205.—Editor.



Mahan and Janice Silers

Silers will lead in family week

The annual family week at Gulfshore Baptist Assembly will be June 28-July 2. The featured speakers will be Mahan and Janice Silers. Silers is director of the School of Pastoral Care at North Carolina Baptist Hospital, Winston-Salem. His most recent book is *Communicating Christian Values to Children in the Home* which he co-authored with his wife, Janice. She is a counselor with Baptist Hospital and is certified, with her husband, to lead marriage enrichment retreats and events. They have led numerous workshops and seminars on family and marriage enrichment.

The worship leader for the week will be Charles Myers, pastor of Alta Woods Baptist Church, Jackson. Gary Anglin, minister of music at Alta Woods, will be leading the music for the program.

Other worship and seminar leaders include Ron Cassaday of Vicksburg, Harry and Nancy Lucenay of Hattiesburg, John and Jane Stone from Jackson, and special workshop leaders for infants and children.

For reservations, mail the names, ages, and type of accommodations desired ("A" Unit: room for two, and "C" Unit: room for up to eight) along with a deposit of \$50 to Gulfshore Baptist Assembly, Henderson Point, Pass Christian, Miss., 39571. Reservations are limited and are made on a first come, first serve basis.

Family Enrichment Week is planned and directed by the Christian Action Commission of the Mississippi Baptist Convention. Additional information can be secured by writing the Christian Action Commission, Box 530, Jackson, Miss 39205, or by calling (601) 968-3800.

HMB Executive Committee appoints 43 missionaries

ATLANTA (BP)—Members of the Southern Baptist Home Mission Board executive committee, during their May meeting, elected a new staff member and approved seven missionaries, 13 missionary associates, and 23 persons who will receive pastoral aid.

Highlights of a "home missions awareness" tour which carried 37 HMB board members to see missions efforts in the Pacific Northwest also garnered attention. Board member John Cox of Papillion, Neb., told of visiting missionaries Allen and Juanita Elston on the Warm Springs Indian reservation and of touring their home built with Annie Armstrong offering funds in 1975. Before that the Elston

Missions day camp set for SBC in Pittsburgh

PITTSBURGH, Pa. (BP)—The Brotherhood Commission will sponsor a mission day camp for children in grades one through six during all day-time sessions of the Southern Baptist Convention annual meeting in Pittsburgh.

Boys and girls who have completed the first grade may participate in the camp. Activities include mission emphases by home and foreign missionaries, games, sports, crafts and nature study.

Cost of the camp is \$7 per day per child or \$20 for three days. For two children in the same family the three day cost is \$40 and for three children in

the same family the three day cost is \$55. Prices include lunch Tuesday and Thursday and refreshments each day. Karl Bozeman, Crusader Royal Ambassador services director, will coordinate the camp. He said a group of specially trained counselors from Royal Ambassador camps in Texas will serve as day camp staff. The day camp will help at Camp Guyasuta about 10 miles from the convention center. Transportation will be provided.

Messengers wishing to enroll their children in the day camp should visit the missions day camp booth in the lobby of the convention center.

Tug of war develops

(Continued from page 1)
ceived \$115,000; Lottie Moon, \$50,000; and Annie Armstrong, \$17,250. "They feel they should be full citizens of the SBC if they are going to support it," Hogue said.

Allen Schmidt, coordinator of Southern Baptist work in Canada, said his country, "one of the greatest mission fields" in the world today, desperately needs the evangelistic emphasis and programs of the Southern Baptist Convention. "For almost 30 years we have used Southern Baptist literature and financially supported the Cooperative Program and the special SBC mission offerings. We are convinced God wants to do some exciting things in Canada and we can be the catalyst."

Schmidt points out that for the past five years the baptism ratio of the Canadian SBC churches has been better than that of the Northwest convention and the SBC as a whole. (Last year it was one baptism for every eight members). Yet, "there are eight Communist countries with a higher percentage of evangelicals than Canada—and in 1900 there were more Baptists on the east coast of Canada than there were in Texas!"

The lack of evangelism by national

Canadian Baptist groups sparked the move to the SBC by some Canadian churches in the 1950s. "They desired to plug into a worldwide mission effort and have access to SBC literature and programs," Schmidt said. "Those concerns are still valid."

SBC agencies were instructed to study ways to help Canadian Baptists by the 1977 SBC messengers and the Home Mission Board began work in 1978.

Schmidt said other United States evangelical groups, such as the Christian and Missionary Alliance, North American Baptist Conference, the Evangelical Free Church and the Baptist General Conference, already give Canadian churches full membership in the parent organization.

SBC President James T. Draper Jr. has reportedly agreed not to automatically refer the proposal to the Southern Committee for study but will let the messengers decide.

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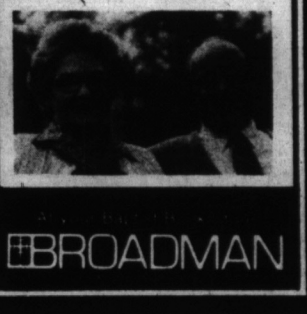
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Carl is pastor of Union Hill Baptist Church, Purcell, and Martha is Public Awareness Coordinator, Center for Displaced Homemakers. The Nelsons reside in Blanchard, Oklahoma. Martha is the author of *This Call We Share*.



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Dayspring

Sue Tatum, Yazoo City, and Marjorie Rowden Kelly, Jackson, will lead conferences at Dayspring, a national meeting for women at Ridgecrest, N.C., Sept. 30-Oct. 2. For registration information write: Laury Fry Allen, Home Mission Board, 1350 Spring St., NW, Atlanta, Georgia 30367.

Receipts ahead of '82

NASHVILLE, Tenn. (BP)—The Southern Baptist Cooperative Program received more than \$8.5 million in contributions in April, pushing the fiscal year total to \$59,362,703.

The seven month total is 8.25 percent ahead of the 1981-82 figures. April 1983, income was 8.78 percent ahead of April 1982.

Additional, the 36,000 SBC churches have contributed another \$61 million to designated causes (primarily the Foreign Mission Board and the Home Mission Board), an increase of five percent over last year.

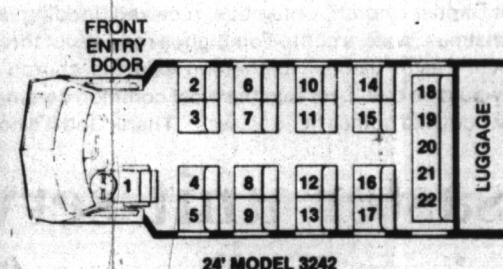
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Calvary's gift to missionaries: a wedding for their children



Mr. and Mrs. Douglas Benedict, pastor and wife at Calvary Baptist Church, Hattiesburg, greet the new Mrs. David Bryant at the wedding reception, given by the church.

By Anne Washburn McWilliams

"...whither thou goest I will go... thy people shall be my people and thy God my God..." The Lord do so to me, and more also, if aught but death part thee and me..." Face to face, hands clasped, the bride and groom repeated the ancient promise of Ruth.

Martha Holifield, daughter of Flora and Bob Holifield, Mississippi missionaries to Italy, was marrying David Bryant, son of Mr. and Mrs. Thurman Bryant, former missionaries to Brazil. The groom's father, now area secretary for eastern South America, Foreign Mission Board, SBC, performed the ceremony. The couple, after their honeymoon, planned to return to Waco, Tex., where they are juniors at Baylor University.

The wedding took place at 7:30 Friday evening, May 20, in Calvary Baptist Church, near Hattiesburg, Miss. The small white-steeped brick church is in Flora Holifield's home community, Oak Grove; her brother, John Cole, is a deacon at Calvary, and Martha was baptized there at age 10.

"We want to give this wedding as a gift to our furloughing missionaries," said the Calvary congregation last fall when they learned that the Holifields' calendar would be filled with speaking engagements right up to the middle of May. "We'll do all the preparation," they told Flora and Bob. "You just come." It would be the first of his four children's weddings that Bob would be able to attend, as he'd been out of the country when the other three married.

The bridesmaids' sheer dresses reflected the pastels in the nosegays they carried.

"Martha is wearing the white satin gown her mother was married in 30 years ago," pointed out Mrs. Debs Holifield of Laurel, Miss., the bride's grandmother. Martha's sisters, Jane and Mary, who provided the music for the wedding, also had worn their mother's gown. Indian Springs Baptist Church, Laurel, did the preparation, in a similar way, for Jane's wedding to Jim Hamrick in 1976.

Last November, the Baptist Women and others of the Calvary's 480-member congregation, under leadership of Pastor Douglas Benedict, decided they wanted in this way to do something for missionaries, in addition to offerings they had been sending (25% of their budget goes to missions).

In January, the Property Committee (Margaret Shoemaker, chairman), began cleaning out flowerbeds, getting ready for May 20. "They nearly re-landscaped the whole churchyard!" said the pastor.

On May 15, the church gave a special offering to buy the wedding cake. "The day before the wedding, people began working in shifts, afternoon and night, and kept on all the next day," he added. Baptist Women gave the potluck rehearsal dinner in the church fellowship hall. Each brought a favorite dish; the church furnished the ham. The flower committee—Mamie

Thomley, Kay Leggett, Thelma Lott (the latter not a Calvary member)—decorated the sanctuary with ferns and ivy, white candles, and a lace-draped altar. The Faith Sunday School class, under guidance of Carolyn Lott, who had accepted responsibility for the reception, were decorating the fellowship hall for it, and preparing the punch and other refreshments. Arrangements of roses came from Calvary flower gardens.

Members of the wedding party arrived at Oak Grove on May 19, from Virginia and Texas, Italy and Brazil, and stayed as overnight guests in homes of church members or at the pastor's home.

"Two MKs involved made this a double blessing for us," said Benedict. "God gave us the joy of this close fellowship with missionaries and their children."

Sheryl Smith, maid of honor, Baylor student, came from Deer Park, Tex., and Renee Jones, bridesmaid, from Jackson, Miss. David had chosen Matt Spann, MK friend from Brazil days, as best man and his own brother, Randy Headrick, son of former long-time missionaries to Brazil; Randy Clark; and Kirk Gayle. Kristen and Dustin Holifield, children of the bride's brother, John, were flower girl and ring bearer.

Another MK, Robert Giannetta, was responsible for "getting Martha and David together." He, too, grew up in Brazil, where he knew David well, but moved to Italy when his parents were transferred there, and so became acquainted with Martha. To each of them



The bride's mother, Flora Holifield, adjusts Martha's veil.

he talked a good deal about the other. So on his first day as a freshman at the Baylor, when David heard someone say, "Hey, there goes Martha Holifield" he followed her right on into the women's dorm, against regulations and past curfew time, to meet her before she got away. That led to a date, a courtship, and a wedding.

David, an accounting major, plans to get his CPA license by next year; he works part-time with Word Publishers, Waco. Martha, a dietetics major, said, "There's a need for both of these skills in foreign missions." They have given consideration to going to a foreign mission field, they said, but have not made a definite decision yet. Their next step will be Southwestern Seminary, in Waco, they are members of Columbus Avenue Baptist Church.

Among wedding guests were Mr. and Mrs. Charles Myers, pastor and wife at Alta Woods Baptist Church, Jackson, Miss. Bob and Flora Holifield have been living in the Alta Woods missionary house while on furlough, but have moved to Southern Baptist Seminary, Louisville, Ky., where he will be studying until February, 1984. The Joy Sunday School class of Alta Woods gave Martha and David a bridal shower a week or two ago, inviting men as well as women to the shower, as Flora said to be the custom in Italy. Betty Jones, mother of the bridesmaid, Renee, who sang "The Lord's Prayer" at the wedding, is teacher of the Joy Class.

Said Pastor Benedict at Calvary, "We are a mission-minded, loving church family and take seriously, 'What we do for others, we do for Him.' An article in May Royal Service tells how to help furloughing missionaries. We could not do some of the things suggested. But this wedding was something we could do."

Giles to work as summer missionary

Belinda Giles will begin her duties as summer missionary with the Home Mission Board on June 7. She will be working out of Roanoke, Va.

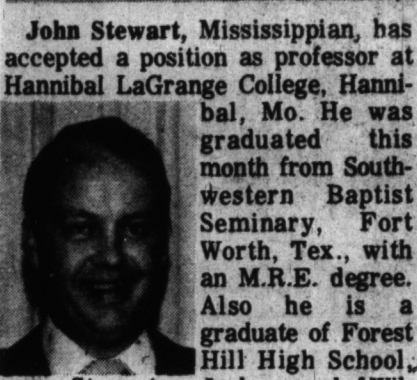
Belinda is a member of Calvary Baptist Church of Oak Grove, Lamar Association, and is active in youth work, a member of the ensemble, and teaches a class in the children's department in Church Training.

She was graduated from William Carey College in May with a 3.98 average. She received a BA in psychology and sociology. She was Crusader yearbook editor for 1983.

Thursday, June 2, 1983

BAPTIST RECORD PAGE 5

Name in the News



John Stewart, Mississippian, has accepted a position as professor at Hannibal LaGrange College, Hannibal, Mo. He was graduated this month from Southwestern Baptist Seminary, Fort Worth, Tex., with an M.R.E. degree. Also he is a graduate of Forest Hill High School, Jackson, and of William Carey College. Before going to seminary, he was pastor of Piave Baptist Church, Greene County. His wife, the former Carolyn Rushton of Laurel, is a graduate of Gilfoy School of Nursing; they have three children.

South 28th Avenue Baptist Church, Hattiesburg, licensed Jerry N. Watts to gospel ministry on April 17. On May 15, the church ordained him. Phil Walker, pastor, First Baptist Church, Leakesville, and James Messer, Kelly Memorial Baptist Church, Shreveport, La., brought the charges to the candidate and church. Pastor Gibbie McMillan preached the ordination sermon. Watts, a recent graduate of William Carey College, has been in the music ministry for ten years and is interim minister of music at South 28th Avenue.

Jimmy Smith, 39, brother of Betty Smith, employee of the WMU department, Mississippi Baptist Convention Board, died in an automobile accident Sat. night, May 28, near his home in Baton Rouge, La. Funeral services were held May 30 at Denham Springs, La. He was from Pike County.

Mrs. Winona Ice, 97, died May 30 in Rankin County Hospital. She was the mother of the late Joe T. Odle, former editor of the Baptist Record. Mrs. Ice, a resident of Jackson, was born in Illinois. The funeral service was held June 1 at Wright and Ferguson Funeral Home, Jackson.

Help wanted: brick masons

Calvary Baptist Church, Silver Creek, Miss., needs several brick and block masons to help finish their education building sometime in June. Jeff Myers, building committee chairman, said the 125 x 40 foot steel structure should be ready for the masons after this week. He may be contacted at 587-7711 (ext. 229) at work, or 886-7044 at home.



KATHY BEARDEN, left, director of student activities at MBMC, and LINDA TURLEY of Nitta Yuma, the newly elected Baptist Student Union president at MBMC, plan activities for students and faculty of the four health related schools at MBMC—Radiologic Technology, Medical Technology, Practical Nursing and Respiratory Therapy. Miss Turley is a Radiologic Technology student.

Revival Dates

Liverpool (Yazoo): June 5-10; evangelist, Bill Hutto of Hebron (Yazoo); song director, Leon Giddings, Yazoo City; services on Sunday at 11 a.m. followed by a covered basket dinner on the grounds; an afternoon service at 1:15; Mon.-Fri. at 7:30 p.m.; special music at each service; pastor, Halbert R. Selby, Jr.

Sulphur Springs Church (Newtown): June 6-12; nightly 7:30; morning 10:45; evangelist, Jimmy Coleman of Pell City, Ala.; music leader, Billy Beavers of Forkville; pastor, Randall Creel.

Rehobeth, north of Pelahatchie (Rankin): June 5-10; Gary Bowlin of Brandon, evangelist; Gaines Hyche, Tuscaloosa, Ala., music director; regular Sunday services; during week at 10 a.m. and 7:30 p.m.; Rick Hammarstrom, pastor.

Blaine Church (Sunflower): June 19-22; H. D. Smith, Jr., evangelist; homecoming celebration Sunday, June 19, when Smith will bring the 10 a.m. message, and a time of fellowship will begin after the morning service with a covered dish dinner at 12:30; evening services Mon.-Wed. at 7:30 p.m.; Harold Mosley, pastor.

THE VILLAGE VIEW

FROM
Baptist Children's Village
F. O. Box 11308 Jackson, MS 39213

Gifts of Honor and Memory Apr. 26 - May 25

A portion of the Village View is allocated each month to a listing of Gifts of Honor and Memory. Many groups and individuals elect to pay tribute to others through this sensitive, meaningful and helpful medium. This feature is hopefully designed to further honor, with taste and respect, those who are and have been special to our special friends.

Mr. Lawrence (Red) Abernathy, Jr.
Mr. & Mrs. C. D. Hilderbrand
Mrs. Lillie Atkins
Mr. & Mrs. Jack D. Berry
Mrs. Willis C. Alford
Mr. & Mrs. Billy F. Fairchild
Frances & Pat McCain, Patty & David
Mr. Charles Allday
Kathleen Allday & Family
Mr. Truman Allen
Mrs. Mary Ruth Dickey
Mr. James Anthony
The Deffenbaughs
Mr. Tosey Autman
Mr. & Mrs. J. S. Williams
Mr. & Mrs. C. S. Harper
Mr. Coleman Bagwell
Mr. & Mrs. C. I. Smith
Mr. Clifton A. Barker
Southside Baptist Church
Forrest Barnes
TEL Sunday School, Greenville
Euzellian Sunday School, Greenville
Mr. V. W. Barr, Sr.
Mr. & Mrs. Curtis J. Simmons
Mrs. Fannie Bell
Mr. & Mrs. J. S. White
Mrs. Eula Mae Bishop
Mr. & Mrs. William A. Huff
Mrs. John Burnham
Mrs. R. M. Bishop
Forest Baptist Church
Mrs. Bera Blake
Adult Choir & Sunday School, Cedar Bluff
Mr. Grady Boswell
Mr. & Mrs. C. C. Huntley, Jr.
Mr. Wilkes Boswell
Mr. & Mrs. C. C. Huntley, Jr.
Nancy Braum
Mr. & Mrs. Bob Brannum
Melissa Renee Breasale
Mrs. Fern Tate
Mr. Elton Bridges
Floyd & Melba Howard
Mrs. N. A. (Dove) Bright
Beulah C. Wood
Mr. & Mrs. James R. McClure
Louise B. Staples
Mrs. M. H. Brooks
Don, Mary Jo, Robert & Darrel Nail
Mrs. Cleo Brown
Mrs. Ely B. Hill
Annie Bacon Burns
Miss Julia C. Burns
Mr. B. C. Burns
Mr. & Mrs. W. L. Brock

Sarah Cannon
Graeber Brothers, Inc.
Mrs. Vergie Cargile
W. P. Armaus Warren
Miriam A. Tillson
Jack Curmean
Mr. & Mrs. Chester Statham
Mrs. Alura Morris
Mr. Ott Carter
Van Vleet Baptist Church
Mr. Kerr Cartmel
Thelma M. Lindsay
Edward L. Cates
Frank, Sandra & Gail Crosthwait
Mr. Charles Chambers
Mr. & Mrs. Jack Liddell
Don & Mary Jo Nail & Boys
Mrs. Jennie Chance
Mr. & Mrs. J. E. Carson
Mr. & Mrs. Leland Stokes
Mr. & Mrs. Lawrence Granier, Sr.
TEL Sunday School, Centreville
Mother of Mrs. Margaret Clay
Lucy Ann Shaw
Mrs. Ann Collins
Ota Nell & Emile Assaf
Mrs. Nellie Collins
Mr. & Mrs. Robert A. Gullede
Mr. A. P. Conner
Mr. James C. Peay
Mrs. Robert Corley
Raley Circle, Iita Bena
Mr. & Mrs. Joseph W. Cobb
J. E. Cone
Roger Cotton
Ester Sunday School, McComb
Louise Cox
Mrs. Pauline M. Giles
Mr. Robert Cox, Sr.
Mr. & Mrs. Clarke Robbins
Mrs. Pat Wood
Mr. J. C. "Bunk" Craig
Mr. & Mrs. Howard C. Ryals
Mr. & Mrs. C. C. Huntley, Jr.
Mr. Buddy Crawley
Mr. & Mrs. William McGee
Mr. & Mrs. James W. McGee
John W. Crawley
Mr. & Mrs. Clemon Wall
Max Cummings
Mr. & Mrs. C. H. Melton
Clyde Daniels
Mr. & Mrs. Roy Speights
Sunshine Dances
Mrs. Nellie Abraham
Mrs. Nellie Burns Dotson
Mr. & Mrs. B. F. Townsend
Harry E. Dowling
Martha & Howard Higgins
Mrs. W. M. Smith

Mr. Albert D. Downing, Jr.
Linda S. Cook
Mrs. Vivian H. Smith
Miss Sue Smith
Mr. & Mrs. D. Smith, Jr.
Mrs. Gertrude Dana
Foy Haydon
Ernest Oertli
Mr. Albert Downing, Jr.
Mr. & Mrs. I. E. Wilkinson
Carey & Rita Richer
Dr. & Mrs. Charles T. Hall
H. P. Drummonds
Peggy Maddox
Carol Walden
Mr. William Porter Drummond
Mr. & Mrs. Gerald Craft
Mrs. Ruby Coleman
Mrs. Herbert Brown
Mrs. Cleo Davidson
G. M. Drummond
Mr. & Mrs. W. J. Horne
Mrs. Mabel Coen
Byram Baptist Church
Mr. & Mrs. Harold Barland
Mrs. Modesta Roberts
Mr. & Mrs. E. L. Drummond
Carl H. Drummond
Mrs. Robert Armstrong
David Dubard
Mr. & Mrs. Guy Branscome, Sr.
Mr. William E. (Bill) Dunaway
Mr. & Mrs. J. M. Tidwell
Robert Dunlap
Mrs. Bessie T. Parish
Dr. H. E. Edmondson
Mrs. J. H. Harrell
Mrs. Pat Wood
Mr. & Mrs. Clarke E. Robbins
C. E. Edwards, III
Mr. & Mrs. Bob Lanier
Mr. & Mrs. Ellis
Mr. & Mrs. Howard C. Ryals
Mr. & Mrs. Kenneth Statham
Peggy Edward
Mr. & Mrs. Robert Brannum
Mary Fay Woods
Mr. Englis
Mr. & Mrs. R. B. Brock
Gladys Evans
Mrs. & Mrs. Roy Speights
Mr. O. S. Farish
Mrs. W. L. Nichols
Mr. & Mrs. A. M. Dean
Larry Fisher
Mrs. Clara D. Powell
Miss Maldee Flowers
Mr. & Mrs. Charles Wais
Robert Ford
Mrs. Stella Ford Currie
Mr. Fortenberry
Mrs. Dimple Fortenberry
Mr. Royce Foster
Mrs. Mary Ruth Dickey
Donald Fraser, Sr.
Mrs. Hazel Fraser
Mrs. J. E. Furr
Dr. & Mrs. M. B. Lynch
Mike Gallagher
Mr. & Mrs. O. W. Mendrop
Billy George
Mr. & Mrs. Elton E. Rogers
Mr. Billy Gordon
Mr. & Mrs. Sanford McMenar

Ruth Curtis Graham
Mrs. Cora D. Powell
Mr. Austin Grant
Mr. & Mrs. R. B. Brock
Mr. Pickett Grant
Mr. & Mrs. R. B. Brock
Mr. & Mrs. A. D. Holliman
Mr. & Mrs. Gene D. Holliman
Mr. & Mrs. Dan Southerland, Jr.
Dwight Green
Mrs. Opal H. Green
Jessie Green
Mrs. Opal H. Green
Mrs. Nancy Griffin
Yale Street Baptist Church, Cleveland
Mr. Ray Grogan
Mrs. P. D. Yearry
Mrs. Joe Guyton
Mr. & Mrs. Charlie Abraham
Mike Haffey
Mr. & Mrs. J. F. Williams, Jr.
Mr. Claude Haley
Gleaners Sunday School, Crystal Springs
Mrs. Inez Haire
Mr. & Mrs. Robert A. Gullede
Mr. & Mrs. John E. Haney
Mr. & Mrs. Pete Zanier
Mrs. Thomas Fite Paine
Mrs. Reba Stoddard
Leroy Hanson
Clinton Volunteer Fire Department
Mrs. Clara R. Hart
Mr. & Mrs. W. J. Simmons
Johnny Hawthorne
Johnny Fox Family
Mr. Edwin E. Henderson
Mrs. Estelle Odum
Foy A. Davis
Mrs. William Henderson
Mr. & Mrs. R. B. Brock
Mrs. Cranes Henry
Mr. & Mrs. Frank L. Morgan
Father of Mrs. Hamric Horgan
Lucy Ann Shaw
Dr. Herbert Richard Herrington
Nelson & Winnie Gibson
Mrs. J. R. Hitt
Mr. & Mrs. Norman O'Neal
Dr. Jack Holt
Patricia Walston
Mr. Jack Howard
Mrs. F. A. Ogletree
Mrs. L. L. Martin
Mr. Douglas Hudgins
Mr. W. G. Mize, Sr.
Mrs. F. M. Hutchison, Sr.
Mr. & Mrs. Mathis Holt
Mrs. Inez Jackson
Mr. & Mrs. Oliver N. King
Mr. O. W. Jackson
Mrs. Marjorie Travis
P. D. Jagers
Mr. & Mrs. Taber A. McDowell
Sister of Betty Jeffreys
Lucy Ann Shaw
Leotis Jennings
Galilee Baptist Church
Yvette Johnson
Mr. & Mrs. J. F. Williams, Jr.
Mrs. W. L. Johnson
Joel A. Ballard
Mrs. W. K. Johnston
Charlene Killebrew
Mrs. Ben Jones
Agatha Neal
Mr. Eugene Jones
TEL Sunday School, Charleston
Mr. Milton Jordan
Couples Sunday School, Brookhaven
Mrs. Nellie Keenan
Mrs. Rachel Chipley
Mrs. Florence Keller
Mr. & Mrs. Bob Brannum
Mr. Joe Kellum
Lucy Ann Shaw
Mr. Z. S. Keumore
Mr. & Mrs. Joseph Q. White
Eli A. Killebrew
Charlene Killebrew

Mr. Richard S. Lackey
Forest Baptist Church
Mr. Dick Laney
Mr. Robert Perkins
Mrs. B. P. Lassetter
Forest Baptist Church
Bill Lee
Mr. & Mrs. David Gaddis
Mr. & Mrs. John F. Johnson
Forest Baptist Church
Miss Bess Tom Lewis
Mr. & Mrs. Cliff Landrum
M. P. (Sonny) Lewis
Mrs. N. W. Carr
Mr. & Mrs. O. Kuykendall
Mr. Marvin Lewis
Mrs. Martin P. Wehling
Mr. Tom Lindsey
Mr. & Mrs. R. E. Van Naman
Eunice Sunday School, Cleveland
Lucy Ann Shaw
David McEwen
Mr. & Mrs. George W. Shannon
Mr. & Mrs. W. R. Newman
Mrs. Jesse (Beulah) McLendon
Mrs. Virginia Wilson
Harold Wilson
Mrs. F. L. James
Mrs. William W. McMillan
Tom, Sissy & Brian Bailey
Mrs. Gertrude H. Wilson
Mr. W. B. Meador
Forest Baptist Church
Mrs. Hattie Meadows
Mr. & Mrs. Stanley Ellis
Mrs. Eula Medlin
Mrs. Elaine L. Byrd
Mrs. Frances Mitchell
Mr. & Mrs. J. M. Nipper
Norman Moody
Thomas Lee Clark CPA
Julian H. Moore
Mr. & Mrs. Gordon Holloway
Louise Morgan
T. J. Moss
Mrs. Henry B. Moss
Miss Floy Nelson
Mr. & Mrs. Guy McClure
Mrs. Grady Nabors
Thelma M. Lindsay
W. E. Nail, Jr.
Fred C. Powers
Hilda Curtis Neal
Mrs. Cora D. Powell
Mr. J. V. Nevels
Bernice Watson
Mr. & Mrs. Fred Barnett
Mr. & Mrs. M. B. Lynch
Mr. & Mrs. Martin Holloway
Mr. & Mrs. F. H. Hammond
Mother of Mr. T. C. Nowell
Harold & June Brooks
Mrs. Eva R. Owens
Mr. & Mrs. Raymond S. Martin
Mr. & Mrs. H. M. Kendall
Mrs. Barbara J. Parker
Hosley-Hollingsworth Lighting Co.
Thomas Moody Parker
Chesapeake Lighting Associates, Inc.
Total Lighting Concepts
Anderson Lighting, Inc.
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Miss Gertrude H. Wilson

Mr. Boyette Parkinson
Fred C. Powers
Mr. & Mrs. Vardaman Ellington
Mr. Robert Perkins
Kolola Springs Baptist Church
S. W. Pittman
Bennie Cain
Tommy Earl (Timmy) Posey
Mr. & Mrs. Walter C. Evans
Mrs. Christine Mangum, Crissie, Jan, and Evan
Mrs. Leola Powell
Mr. & Mrs. Norman O'Neal
Mrs. Carrie Lee Pratt
Miss Mary Frances Wyatt
Mrs. W. H. Preston, Sr.
Mr. & Mrs. Sam T. Carter
Mr. Frank Dudley Prewitt
Mrs. Lorena Peeler
Mrs. Joanne Harden
Pastors/Deacons, Hazlehurst
Mr. & Mrs. M. L. McMillan, Jr.
Mr. & Mrs. Herman L. Johnson
Katherine W. Melton
Carl Priest
Mr. R. H. Speed
Thomas J. (Tubby) Prince
Mr. & Mrs. August J. Miller, Sr.
Mr. & Mrs. Jerry Davis
Mr. & Mrs. John R. Prince
Mrs. Sadie C. Yarger
Shuquak Baptist Church
Mr. J. L. Klaus, Jr.
Mr. & Mrs. L. P. Prince
Mr. & Mrs. T. W. Crigger, Jr.
Mr. & Mrs. Bob Lanier
Mr. & Mrs. Ted Skipper
Mr. Harvey Puckett
Mr. & Mrs. A. M. Dean
Mrs. James C. Honeycutt
Frances Quinn
Mr. & Mrs. C. G. Cryder
Mrs. Mary Eleanor Randall
Mr. & Mrs. R. B. Orr
Howard & Louise Brasfield
Connie & Sallie Sanderson
Tommy & Liz Cummings
Mr. & Mrs. Joseph W. Cobb
Mrs. Xavier Ray
Miss Rebecca Perkins
Trevie Leigh Rayburn
Mr. & Mrs. J. W. Simmons
Mr. & Mrs. Ronnie J. Simmons
Mr. Jack Rayhill
Fayette Baptist Church
Mrs. Alice Richardson
Mr. & Mrs. J. H. Burt
Mr. Shelby Riley
Augusta Pencock
Mrs. I. G. Patterson
Mrs. J. J. Wood
Mr. & Mrs. T. A. Hester
Mr. D. B. Kitching
Mr. A. O. Robertson
Euzellian Sunday School, Greenville
Mr. G. Baxter Robinson
Mr. & Mrs. J. C. Stennett
Mr. Rogers
Ms. Cecil V. Wells
Mrs. Sanders
Mr. & Mrs. Dan Southerland, Jr.
Mr. Frank Sanders
Mr. & Mrs. J. E. Ruth
Mrs. Mitchell Savery
Mrs. V. L. Byrd
Mrs. Agnes Saxon
Mrs. Thomas Fite Paine
Elton L. Seddes
Mr. & Mrs. Jerry Moore & Family
Karl & Nancy McGraw
Mr. & Mrs. W. D. Goodson
Mr. Frank Seany
Mr. & Mrs. Loyd Smith, Jr.
Mrs. Hattie Selby
Mrs. Reba B. Selby
Mrs. Doris Shipp
Mrs. Henry Hiler
Mrs. Ola Mae Shoemaker
Rev. & Mrs. Joe Strahan

Mr. A. B. Short
Mrs. Elaine L. Byrd
Mrs. Etta Shaffer
Mr. & Mrs. Ray Hughes
Mrs. Lillie Sims
Mrs. Winnie Carlisle
Oscar Steve Sizemore
Mr. & Mrs. Ed Barr
Mr. & Mrs. James Baker
Mr. & Mrs. W. M. Cooper
Elizabeth Richardson
Jesse L. Pace
James A. Cuming, III
Braden Skelton
Mrs. L. E. Harris
Karon Smith
Sadie Murphy
Mr. Marvin K. Smith
Mr. & Mrs. Niles F. Calhoun
Mrs. Clara Stokes
Mrs. Madge M. O'Carin
Mr. & Mrs. C. B. Minyard
Ann & Chawin Jackson
Mrs. J. R. Booth
Mrs. Merle W. Strickland
Ruth Maslonka
Mrs. Jennie Strowd
Mrs. Tommie Hamill
Mr. & Mrs. Raymond S. Martin
Mr. Ernest Suthoff
Mr. & Mrs. William T. Taylor
Mr. Charles Swindell
Jamie A. Cuming, III
Gail Stevens
Mrs. C. M. Taylor
Joel A. Ballard
Ottis Taylor
Calle D. Taylor
Alleen Traylor
Edward & Eugenia Ford
Mr. J. V. Trussel
Louise B. Staples
Mr. Owen Lamar Tucker
Corrie & Nelvia Bunch
Mr. Fred Tudor
Hope Bible Class, Jackson
Mrs. R. E. Knapp
Mrs. Viola Jones
Mrs. Alice Barnett
Ms. Matilda Tony
Mr. Clarence Keeton
Ms. M. K. Hegwood
Mr. John Turner
Ms. Callie Branch
Mrs. Elma Monroe
Mr. & Mrs. Ollie Hughes
Mrs. Madie Barneau
Mrs. V. J. Stricker
Ms. Ruth Buckley
Mrs. T. L. Reed
Mr. & Mrs. O. T. (Nan) King
Ms. Bertha Creekmore
Ms. Florence Breckenridge
Mr. G. R. Worthington
Mrs. Begie Binn
Mrs. J. D. Buchanan
Mrs. Blanche Welch
Mrs. Elizabeth Griffin
Ms. Estelle Slaughter
Ms. Ruth Wooten
Mrs. Clara Munn
Ms. Dorothy Bennett
Mr. Don Barkley
Mrs. Ella Cortright
Ms. Dorothy Cortright
Ms. Annie Louise Wilkie
Ms. Elizabeth Heard
Ms. Susan Martin
Mrs. R. W. Bullen
Mrs. Ruth Baxter
Mrs. Lona Woodall
Mrs. Zelma U. Andrews
Ms. Carolyn Aldridge
Mrs. Katherine "Kern" Schmidt
Mrs. Mabel T. Morgan
Mr. Clarence Carr
Mrs. Rosa Pennebaker
Mrs. Betty Jones
Ms. Linda Jones
Mrs. Eunice Turner
Mr. & Mrs. Darrell Dickens

Homer Turner
Mr. & Mrs. Sam A. McNeil, Jr.
Howard Turner
Ann Johnson
Mr. Vernon Vickery
Lucy Ann Shaw
Mrs. Jewel Walton
The Olie Germany's
Miss Pearl Ware
Mr. & Mrs. P. E. Garst
Mr. & Mrs. William A. Huff
Katherine Washburn
Mr. & Mrs. Woodrow Pack
Jeannette Haubold
Mr. & Mrs. Robert W. Mashburn
Mr. & Mrs. Sonny Montgomery
Mr. & Mrs. William M. Davis
Mr. & Mrs. H. P. McCain, Jr.
Mr. & Mrs. Malcolm Webb
Mr. & Mrs. R. D. Rose, Jr.
Brother of Mrs. W. G. Weber
Mr. & Mrs. J. S. White
Alphus Weeks
Yale Street Baptist Church, Cleveland
Mr. Buster Weeks
Mr. & Mrs. J. H. Pittman
Samuel Whetstone
Mr. & Mrs. W. H. Myrick
Miss Mary Lee Whitsett
Harold & June Brooks
Mrs. Wignitos
Mr. & Mrs. Wade C. Donnell
Mrs. Geraldine Wilkerson
Dr. Douglas Woods
Mrs. Earl Williams
Miss Mary Frances Wyatt
Mr. Robert E. Waplinger
Mr. & Mrs. Mike Allen
Mr. & Mrs. J. M. Tidwell
Mr. Oran Euclid Wolfe
Mr. & Mrs. Curtis F. Johnson
Miss Ruth Yearry
Mrs. P. D. Yearry
GIFTS OF HONOR
Mrs. H. L. Brewer
Jim & Judy Brewer
Mrs. Lydia Costin
Mr. & Mrs. Robert A. Gullede
Mrs. Jessie Furr
Mrs. R. H. F. Lynch
John Gibson
Bethany Sunday School, Greenwood
Wilson Henderson
Lou Rich Sunday School, Columbus
Virginia Hunt
Annetta Hindman
Joyce H. Fulton
Mrs. E. E. Randle
Jim & Judy Brewer

We Need Houseparent Staff

At the present time we are in need of houseparent staff for live-in positions to serve in cottage life. Houseparent responsibilities include care of and attendance to the needs of the children and young people who live with us. Couples and single ladies who are interested in applying for these positions or in acquiring additional information are urged to contact Henry Glaze either by calling (601) 922-2242 or writing Box 11308, Jackson, MS 39213. Both interest and prayerful consideration will be greatly appreciated.



Several youths from FIRST BAPTIST CHURCH, NICHOLSON, "Sonshine," will tour north Mississippi June 6-11, "to spread the Word of Christ through the means of puppets." This ministry is a year old; this will be their first tour. They will perform at Kolola Springs Baptist Church, Caledonia, on Mon., June 6; Siloam Baptist Church, West Point, on Tues., June 7; Yellow Leaf Baptist Church, Oxford, on Wed., June 8; and Immanuel Baptist Church, Greenwood, June 10. They will travel to Memphis to visit Libertyland before returning home on June 11. On June 12, they will perform for the home folks at First, Nicholson. Adult sponsors were Elaine Jackson, Claudette Craft, and Mike Craft. The youth director is Johnny Dossett and the pastor is Tom Hollowell.



GIRLS IN ACTION OF FIRST CHURCH, KOSCIUSKO were honored in a recognition service May 4, and presented Missions Adventures badges. From left, front row: Kathy Montgomery, Brandi Hanson, Denise Spradling, Amanda Price, Angela Owen, Elizabeth Weaver, Amy Crows, Shonna Harvey, Amanda Weaver, Susan West. Second row: Julie Brunham, Rachel Ballard, Amy Bland, Angela Price, Holly Powell, Renee Dorrell, Ginny Eaton, Tamara Simpson, Cassandra Rutledge, Lisa Vanderford.

Homecomings

Union (Lincoln): homecoming; June 12; Sunday School at 10 a.m.; morning worship at 11; Greg Johnston, pastor; dinner in fellowship hall; afternoon service of fellowship and singing to feature different groups.

Leflore Baptist Church, Holcomb (Grenada County): June 5; Sunday

Corinth VBS

Corinth Church, Jasper County, will conduct Vacation Bible School June 6-10, from 8:30 to 11:30 a.m. daily. Also an adult class will be taught each night from 7 to 9. Edd Holloman is the pastor.

School at 10 a.m.; lunch at the church; preaching service at 11 a.m.; special music and testimonies in the afternoon service; Gene Hobgood, pastor.

Plymouth Baptist Church, Columbus (Lowndes): homecoming June 12; former pastor, H. O. Haywood, doing the preaching; James Hutcherson, pastor; food served on the grounds at noon; singing in the afternoon by special groups; no night services.

Mt. Zion (Lincoln): June 5; regular morning service; lunch in fellowship hall; afternoon business session and memorial service, Mt. Zion Cemetery Association; Mike Everett, pastor.



Washington Association GA/RA camp



Washington County Baptist Association had a GA/RA Mission Camp on May 6 and 7 at the Washington County Convention Center in Greenville. Eighty-three RA's and their leaders camped out in tents on the convention grounds. There were 140 GA's, RA's, and leaders at the missions camp. Missionaries who led the conferences were Mary Frank Kirkpatrick, foreign missionary, and David Myers, home missionary. The GA's and RA's were involved in handicrafts and camp cooking. Roy D. Raddin is director of missions of the Washington County Baptist Association.

In the bottom photo are some of the leaders at the camp, left to right: Mary Frank Kirkpatrick, Noxapater, former missionary to Nigeria and Liberia; Donna Germany, associational GA director; Carolyn Gilder, associational WMU director; David Myers, director of Christian social ministries, Hinds-Madison Baptist Association; and James Kerr, associational RA director.



South Side, Meridian — 50

South Side Baptist Church, Meridian, will celebrate the 50th anniversary of its sanctuary on Sunday, June 5. A. Estus Mason, Crystal Springs, former pastor, will deliver the sermon at 10:45 a.m. Mrs. Betty Merrell, editor of the ROYAL SERVICE, Birmingham, Ala., and former music and education director, will teach a class during Sunday School at 9:30 a.m.

Dinner-on-the-ground will be served. At 1:30 p.m., a slide presentation of significant events of the church's history will be narrated by Mrs. Elaine Byrd. For further information contact Allen Tyner at South Side Baptist Church: 693-4288.

Devotional A marriage pattern

By Kate Durham Morgan, Jackson

The first marriage, in all of the details, is a pattern for us. Adam was formed first, the head of this new institution (1 Tim. 2:13). Eve was made of him and for him (1 Cor. 11:8-9). Man was made last of the creatures as the best and most excellent of God's work. All other things before Adam were spoken into being out of nothing. Adam has the honor of being made by the hands of God out of the dust of the earth, having the breath of God breathed into him. Eve, also, was made by the hands of God, after Adam and out of him, thus putting an honor upon her sex as the glory of man, her husband. As Adam is the head, so she is the crown—the crown of the visible creation.

This man was dust-refined, but the woman was dust double-refined—removed one further from the earth.

God caused a deep sleep to fall on Adam, so that the opening of his side caused no pain. During Adam's perfection he knew no pain. Eve was made out of a rib of Adam, not his head, that she would not top man; nor from his feet that he could trample her; but from under his arm that he might protect her, and near his heart to be beloved. Adam lost a rib, but he gained a helpmate.

Adam here is a type of Christ, the second Adam. As Christ slept the deep sleep of death on the cross, his side having been opened, pouring out blood with which he purchased his bride—the church, water mingling with the blood was purifying her.

From God, as his father by act of creation, Adam received Eve. He realized that this lovely creature presented to him was a piece of himself. In accepting her Adam gave her a name common to her sex, woman, she differing only in this from man. She was of man and joined to man.

Matthew 19:4-5 makes it clear that it was God who said, "For this cause shall a man leave father and mother, and shall cleave to his wife. And they two shall be one flesh." This statement of God's has a positive and negotiable side. There is no doubt about the will of God in this, LEAVE—father and mother because now you are a man having established your own home. CLEAVE—to your wife because now you have chosen that other half of yourself. You two are ONE.

This is well pleasing to God, for the only time that God said, "It is not good" was when he saw man alone. On all the other days of creation God had looked and said, "It is good."

Adam was perfect physically, mentally, emotionally, and spiritually. God knew that living is loving and sharing with one. Adam was not of the nature of the angels above or of the animals, birds, or fish. Therefore God gave to him a piece of himself, of his nature, Eve in all her perfection, physically, mentally, emotionally and spiritually. Marriage is indeed honorable.

God made the first bridegroom, the first bride, prepared the first honeymoon retreat—the Garden of Eden. He, by creation, was father to both. As her father he brought her to man, becoming the first father to give his daughter in marriage. He brought her to his son, becoming the first best man to his son. Then in this wedding of weddings he was the minister that joined them together as one.

Today's marriages would stand the test if they followed this pattern—bridegroom and bride both children of God, their father, realizing that they are no longer two, but one, two halves of the same person, cleaving to each other. Adam and Eve lost Eden when they listened to a voice other than God's.

Kate Durham (Mrs. W. C.) Morgan is a member of Woodland Hills Baptist Church, Jackson.

Staff Changes

Mike Willoughby, former associate pastor, Sage Avenue Baptist Church, Mobile, Ala., has accepted the call as pastor of New Covenant Baptist Church, Richmond, Va. He is a native of Clinton, Miss., and has served pastorates at Sunshine Church, Jackson; Calvary, Smithdale, and Harland's Creek, Lexington.

South Side Baptist Church, Lucedale. A. C. Johnson, past president of Clarke College, has served as interim pastor.

Hal Jodie Bates has resigned the pastorate of Eastside Baptist Church, Belzoni, to accept the pastorate of the DeKalb Baptist Church at DeKalb.

John Edwards has accepted a call to become pastor of the Union Baptist Church, Clarke County. He has served the past several years as pastor of the

God moves in a mysterious way his wonders to perform; He plants his footsteps in the sea and rides upon the storm.—Cowper

Bible Book

Evil reigns of Israel's kings Aaron: spokesman, priest

By Joe H. Tuten, pastor,
Calvary, Jackson
I Kings 15:25-16:34

The final unit of our study of this quarter's lessons from 1 Kings is entitled "Israel's Succession of Wicked Kings," based on I Kings 15:25-22:53. When Jeroboam led the ten northern tribes to break away from the old David-Solomon-Rehoboam kingdom and set up a rival kingdom of Israel in 933 B.C., he shrewdly and deliberately instituted state policies designed to wean the people away from the worship of Jehovah.

What he did bore some similarity to the wall which was built between east Germany and west Germany following World War II. Jeroboam built two new centers of worship, two of the old Egyptian type calves of gold (I Kings 12:28), in Dan and Bethel, so the people would not go to Jerusalem to worship and see how good life might be down in Rehoboam's kingdom of Judah.

He reinforced his new state-controlled religion by changing the priesthood of Aaron and Levi, which God has established, and by changing the times of the year of the feasts, such as the Feast of Passover, which were associated in the thinking of the people with God's acts of deliverance and blessings upon their forefathers.

These were governmental policies. Their very purpose was to break down Jehovah worship among the people. How well Jeroboam succeeded with these evil policies will constitute our study for June. The lesson this week is entitled "Evil Reigns of Israel's Kings," based on I Kings 15:25-16:34. Generally, the kings of Israel were evil persons, and their reigns were short. The government had no stability. It was built upon sand.

The short reign of Nadab (I Kings 15:25-26). Nadab came to the throne of Israel in the north two years after Asa came to the throne of Judah in the south. Asa ruled 41 years. Nadab ruled two years. Israel had five different heads of government during the time of Asa's rule over Judah. One king ruled only seven days.

Baasha assassinates Nadab and reigns (I Kings 15:27-34). All the kings of Judah, from Solomon in 972 B.C. until the kingdom was destroyed by the Babylonians in 587 B.C., were from the House of David. They were direct descendants of David. There was a degree of continuity in the rule of Judah for over four hundred years. Not so in Israel! The House of Jeroboam lasted only 24 years. Conspiracy and intrigue continually beset the rulers of Israel. Baasha was not a descendant of

Jeroboam and probably was not related to him in any way. Baasha assassinated Nadab, Jeroboam's son, early in the second year of his reign and seized the throne. Furthermore, he destroyed every descendant and relative of Jeroboam (I Kings 15:29). The kingdom was marked by violence and bloodshed.

A prophet predicts destruction of Baasha's house (I Kings 16:1-7). The people of Israel were God's people by covenant. God still was reaching out to them in redemptive love in spite of the fact that Jeroboam had done a good job of leading them away from him. God sent a prophet, Jehu the son of Harani, to pronounce divine judgment upon the rule of evil and bloodthirsty Baasha (I Kings 16:2-4).

Zimri assassinates Elah (I Kings 16:8-20). Baasha reigned 24 years, and his son, Elah, reigned two years before being assassinated by Zimri. Elah was in a drunken stupor when Zimri assassinated him (I Kings 16:9-10). Tirzah (I Kings 16:6, 8 and 9) was an ancient capitol of Israel, the northern kingdom. After Zimri assassinated Elah, he destroyed all the house of Baasha (I Kings 16:11).

Omri reigns after civil war (I Kings 16:21-28). Zimri ruled only seven days (I Kings 16:15). The army revolted and made Omri, the head of the army, king. (I Kings 16:16). When Omri came to the capitol to claim the throne, Zimri went into the palace and set it afire and burned himself to death (I Kings 16:18). This was followed by civil war (I Kings 16:21-22). Omri established a new capitol and named it Samaria. He continued the evil, anti-Jehovah policies of Jeroboam.

Ahab begins his reign (I Kings 16:29-34). Perhaps the most infamous of all Israel's wicked kings was Ahab. His two great sins were that he continued the anti-Jehovah policies of government which Jeroboam had instituted and he married an evil woman named Jezebel, who was not of Israel but was the daughter of the king of Sidon. The result was that the government of Israel was married to Baal worship. Sidon was one of the centers of Baal worship.

Off the Record

"Why so melancholy?" Jimmy asked. "My girl rejected me last night," Tommy answered. "Well, chin up," Jimmy suggested. "There are plenty more girls." Tommy said, "Yeah, I know. But I feel so sorry for her."

Uniform

Uniform

By John G. Armistead, pastor,
Calvary, Tupelo
Exodus 4:14-16, 27-30; 17:9-13; 28:1-3

The expression "playing second fiddle" is not normally used as a compliment. In fact, seldom are those who play supportive roles in life affirmed as they should be. However, the truth of the matter is that without the strong supportive roles played by so many people most of the kingdom's work simply would not get done. After all, it is only in the eyes of men that some positions in life are termed "minor" and others "major." No doubt one day before all God will highly honor many whose names are unknown for their outstanding contributions to the success of his work on earth.

Most of us are called by God to serve in seemingly secondary jobs. Yet it is vital to serve God well in these supportive positions. One individual who was called to serve in such a role was Moses' older brother Aaron.

Around 1400 B.C. the Hebrews were harshly treated slaves in Egypt. Moses, born a slave but raised in Pharaoh's court, became sensitive to the plight of his people when he was about forty years old. After killing an Egyptian who was abusing a Hebrew he fled Egypt and settled in the land of Midian on the Sinai peninsula. He married into a Midianite clan and worked the next forty years as a shepherd.

One day while tending his flock near Mount Horeb (Sinai) Moses had an amazing encounter with God (Exodus 3:1f). God told Moses that he had seen the affliction of the Hebrews in Egypt and had heard their cries for help (v. 7). Then God informed Moses that he was to return to Egypt, meet with Pharaoh, and then bring the Hebrews back with him to Sinai (Exodus 3:10f). I. Moses' need for help (Exodus 4:10-13).

Moses was obviously staggered by God's command. He offered four basic excuses why he should not do the job (3:11,13; 4:1,10) and finally pleaded "Lord, please send someone else" (v.13).

He was overawed at the task. In spite of God's assurances Moses did not feel he could possibly do what God was asking him to do. He definitely could not face the challenges alone.

The truth is no one has to do the tasks of God alone. Barnabas sought out Paul to help him at Antioch. Later Paul sought Silas to help with his mission trip and Peter took John Mark with him. Even Jesus chose twelve "that they might be with him" (Mark 3:13-14). We, like Moses, need help

when we are engaged in every facet of the kingdom's work.

II. God provides Aaron (Exodus 4:14-16; 27-30).

Moses last excuse was that he was "slow of tongue" (4:10). After an absence of forty years from Egypt he was no doubt very rusty in both Egyptian and Hebrew. God graciously mentioned Moses' brother Aaron. "I know that he can speak well," God said (v. 15). God would tell Moses what was to be said, then Moses would tell Aaron, and Aaron would phrase it properly. "He shall be your spokesman to the people," said God (v. 16).

Provisionally God was also speaking to Aaron in Egypt and leading him to go look for the brother he had not seen in forty years (v. 27). After their reunion, the two brothers went side by side back to Egypt to do God's will (v. 29f).

III. Aaron sustains Moses (Exodus 17:8-13).

In the wilderness after leaving Egypt, the Hebrews were attacked by Amalekite nomads. Moses commanded his general, Joshua, to lead the Hebrew warriors in a counter-attack. Moses, Hur and Aaron went to the top of a hill where they could be seen by their men. Moses held the rod for the Lord in the air and the Hebrews fought strongly. However, when his arms became tired and he dropped his hands, the Hebrews lost ground. Finally Aaron on one side and Hur on the other held up Moses' hands and the Hebrews drove back the enemy and won the battle.

While not a big job (anyone could have done it) holding up the hands was a vital supportive task without which victory would not have come. God calls all of us to hold up the hands of our leaders with prayer, encouragement and support. Otherwise they cannot do the tiring work God sets before them.

IV. Aaron's priestly ministry (Exodus 28:1-3).

Performing faithfully in a minor role often leads to greater responsibility. So it was with Aaron. Later God instructed Moses to make Aaron the high priest of his people and his sons the first priests. Through our high priest, Jesus, all believers are called to the role of serving as God's priests. The priesthood of believers not only means that each believer has direct access to God but also that each goes to God on behalf of his neighbor. We are to offer intercession constantly for one another, and, as his holy priesthood together we are to offer up the spiritual offerings of praise and worship.

Life and Work

Mission of God's people

By Beverly V. Tinnin, pastor,
First, Meridian
Isaiah 60:1-3; 61:1-3,8-9; 66:1-2

In our modern age we take light for granted along with indoor plumbing, rapid transportation, long distance communication and many other things. To compound the problem in early times few could afford the primitive eye glasses that were on the market. With one's work extending throughout the sunlit hours it was no wonder that an educated man was recognized as one who was conversant with just two books: the Bible and the dictionary. Much industrial development waited on the introduction of efficient light sources.

Isaiah is likening the plight of those who know not God as people living in pitch darkness. Bearers of light are sorely needed to dispel and dissipate the gloom and doom surrounding them. Israel has the light so they are admonished to "rise and shine."

"Let your light so shine..." (60:1-3) As the bugle sounds in the army camp waking the men and calling to their duty posts the prophet seeks to seize the attention of Israel and direct the people to gainful service. "Wake up and shine," he says. "God has revealed himself to you and if you are faithful in representing him other lands will be drawn to his light." We have the same responsibility Israel did. If the people who live in darkness are to be saved it will be because we faithfully represent Christ who is the "light of the world" to them.

Good news is coming (61:1-3) Jesus seized upon these words when in Nazareth he read them in the synagogue (Luke 4:16-21). He saw them as an outline of his own ministry. The scope of the meaning of his ministry is included in these verses.

The spirit of the Lord was upon him filling his life and directing him in his mission. It was no accident he was selected to be messiah. Before the foundation of the world, the Trinity had planned the role he would play in human redemption. Those who were little thought of on earth would be the recipients of the "good news" of their salvation. Though society thought little of them they were of the essence of importance to God.

The pain and shame of their plight on earth would end and God had a place of high esteem prepared for them. Those captive physically in debtors prison or ruled by the cords of passion could find release from their imprisonment.

In Isaiah's day the proclamation of freedom from captivity was sounded.

The long ordeal was ending and Israel could shortly return to the promised land. The enemy who had served as agents of God in purging Israel were themselves to be brought down. The time of weeping and mourning would be replaced with joy and gladness. The covenant was still in effect and the roots planted by God would not be moved. The tree would stand and fruit to God's pleasing would come forth with the renewal of the people in the covenant relationship. The people would turn away from sin and do what is right in the sight of God. God would receive the praise that was due him at long last.

A social gospel (61:8,9)

The seventh and eighth century prophets thundered that God was not pleased with a religion that was merely vertical. The great commandment to "love God with all your hearts..." was followed by the second great law to "love thy neighbor..." God could not be served without the recognition of a relationship with one's fellows. Sacrifice was a stench in God's nostrils if one robbed his fellow of the lamb he offered. The stolen money was not to be placed on the altar but returned to the one who had been victimized.

The fruit of the covenant relationship would cause people of other nations to turn to God who was the source of their truth and compassion.

The transcendent God (Isa. 66:1,2)

In the dedication of Solomon's temple rather than eulogize the people for their mighty act in building the magnificent edifice the king reminded the people God did not live in a house made with hands. To realize God's blessings they must confess their sins and God would hear and forgive them.

When the Jews rebuilt their temple they were stirred to pride once more. Isaiah reminded them the temple was not God's "footstool" but the whole earth. God who made heaven and earth could not be contained within the four walls of any architectural structure. Only heaven could house him.

We build our sanctuaries beautifully and so we should. But the fact is God does not dwell in them but in individual hearts. He cannot inhabit the proud and haughty but the meek and lowly of heart. True religion has always consisted of a right relationship between a person and God. The house is an aid to religion but must never be considered its substitute. Worshipers must always be certain to humble themselves before God and not the building.